

T R A N S G E N D E R

# T A P E S T R Y

WINTER  
2001

ISSUE #96  
\$12.00

ASPECTS OF GENDER  
SHOWDOWN WITH A SON  
GENDER, IDENTITY POLITICS  
AND EATING OUR OWN

GENDER TRANSCENDENT PRIESTS  
IN SOUTH SULAWESI INDONESIA

MAKING PEACE WITH THE PAST

TRANSWOMAN IN HEAVY METAL



# DAVID OSTAD, M.D.

Park Avenue Plastic Surgery  
1045 Park Avenue  
New York, NY 10028  
(212) 244-2020, (800) 494-8648  
e-mail: MySurgeon@aol.com

WWW.SEX-CHANGE.COM

*Specializing in SRS and associated procedures*



Contouring of the Face, Nose, and Forehead • Chest Surgery  
Tracheal Shaving • Calf, Buttock, and Pectoral Implants  
Face, Neck, and Eyelifts • Laser Hair Removal • Liposuction

FINANCING AVAILABLE.

Dr. Ostad has presented his techniques to the  
American Society of Plastic Surgeons.





### A FEW IMPORTANT WORDS FROM KATE BORNSTEIN:

*I remember when I first thinking of the very real possibility of my going through a "gasp" sex change. This was in the days before tranny support groups. I steeled myself and made the long distance call to IFGE. To my delight, I spoke with a trans woman who calmed me down and pointed me in the direction of some deeper self-work prior to making my decision to proceed. It was invaluable advice. I owe a debt to IFGE. I think many trans folks do. Maybe one of them is you? If not right this minute, then perhaps some day?*

*Look, IFGE is an organization that seems to rise above all politics of the trans experience, getting to the heart of what matters to each of its multi-identified members. Wouldn't it be worth the mini-investment of a membership to make sure IFGE is there for all of us? I think so.*

## IFGE Membership

is belonging, is working for the good of everyone,  
and is your opportunity to assists others in finding help.

IFGE is a registered 501 (c) (3) nonprofit organization. Membership includes the IFGE quarterly newsletter presenting news of the organization and other developments within the community, voting privileges, and a 10% discount on items from the IFGE Synchronicity Bookstore

**IFGE depends on your membership...Help support the IFGE mission! Please won't you join up today?**

#### PLEASE SIGN ME UP!

- ☐ Low Income/Student—\$20  
☐ Basic—\$35  
☐ Supporting—\$100

- ☐ Benefactor—\$500  
☐ Life—\$2500  
☐ Patron—\$5000

★ You get 10% off book orders with your paid membership!

TT96

fold here

## Transgender Tapestry

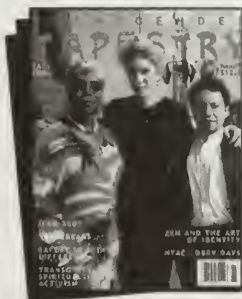
Quarterly Journal of The International Foundation for Gender Education

- ☐ \$38— One-year Subscription  
SAVE \$10 OFF THE COVER PRICE!

SUBSCRIBE TODAY!

magazines shipped at Bulk Rate—U.S.  
magazines shipped at Surface Rate—International

**NOTE:** For AIRMAIL, Add \$12 for U.S., Canada, and Mexico  
Add \$23 for ALL OTHER COUNTRIES



#### PAYMENT INFO >>>

☐ Visa ☐ Mastercard

Name on Card \_\_\_\_\_

Expiration date \_\_\_\_\_

☐ Check

☐ Money Order

(payable to IFGE, thanks)

TOTAL ENCLOSED >>> \_\_\_\_\_ U.S. funds only, please

#### YOUR CONTACT INFO?

Name: \_\_\_\_\_

Name for Mailing Label (if different): \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_ Country: \_\_\_\_\_

Telephone: \_\_\_\_\_ E-mail: \_\_\_\_\_

TT96

please tape closed, or put in an envelope if sending a check/M.O.

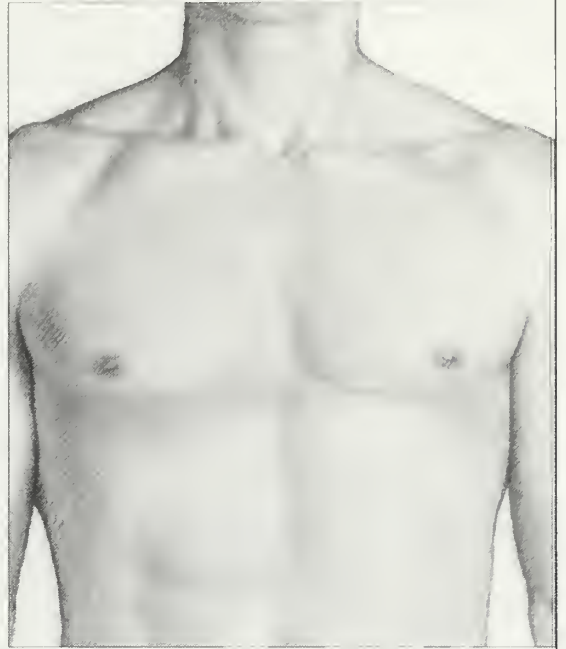
fold here

postage  
stamp  
here

IFGE Subscriptions/Membership  
PO Box 540229  
Waltham, MA 02454-0229



Results will vary from person to person.



## Are you ready for the Chest Reconstruction stage of your transition from female to male?

If you are under treatment with a therapist for your gender transition and are psychologically ready to make the permanent life change from female to male, Chest Reconstruction is an important part of your decision.

This surgery reconstructs the female chest, creating masculine contours. It can make you feel more at ease in your newly chosen gender and makes men's clothing easier to wear.

Dr. Reardon has been performing cosmetic surgery for 27 years and transgender chest reconstruction for 22 years. From minimally invasive procedures, such as simple liposuction, to advanced surgical methods for the more extensive reconstruction of very large 38-40D+ breasts, he has the in-depth experience that allows him to hand tailor these techniques and technologies to correct your particular problems and to enhance your unique self image.

All procedures are performed under local anesthesia with supplemental IV, sedation in our state-of-the-art ambulatory facility on an out-patient basis. If you are from out of town, we will assist you with accommodations.

In the hands of a caring physician, who is sensitive to all gender transition issues, the result is a well-contoured, natural looking, masculine chest.

## Be the best you can be.

**James J. Reardon, M.D.**

Board Certified Plastic and Reconstructive Surgeon  
737 Park Avenue, New York, New York 10021  
Telephone (212) 832-0770 Web: [www.drjamesreardon.com/dysphoria](http://www.drjamesreardon.com/dysphoria)

# TRANSGENDER TAPESTRY

The Journal of the International Foundation for Gender Education

## FOUNDER

Merissa Sherrill Lynn

## EDITOR-IN-CHIEF

Dallas Denny

## ASSOCIATE EDITOR

Donna Cartwright

## CONTRIBUTING EDITORS

kari edwards

Miqqi Aliçia Gilbert, Ph.D.

Monica Helms

Andrew Matzner

## ART DIRECTOR

Larissa Glasser

## PHOTOGRAPHY

Mariette Pathy Allen

## CONTRIBUTORS

Johathan Alexander

Becky Allison, M.D.

Marsha Botzer

Miqqi Gilbert

Larissa Glasser

Alexander John Goodrum

Sharyn Graham

Jamison Greene

Monica Helms

William A. Henkin, Ph.D.

Julie Johnson

Alison Laing

Stefani Moore

Maritte Pathy-Allen

Captain Snowdon

Li Anne W. Taft

## SUBSCRIPTIONS

Joan Hoff

## PUBLISHER

The International Foundation for Gender Education (IFGE)

Julie Johnson (Chairperson)

## MANAGER, IFGE

Denise Leclair

## CIRCULATION

DEYCO



### Subscription and Subscriber Services:

To order *Transgender Tapestry*, make payments or purchase back issues, contact IFGE e-mail <[subscriptions@ifge.org](mailto:subscriptions@ifge.org)>, call (781) 899-2212, or write P.O. Box 540229, Waltham, MA 02454-0229. Mastercard and Visa accepted.



## OUR ADVERTISERS

3-D Communications.....	39
Anderer, Suzanne CPE .....	20
Becker, Christine LICSW .....	45
Best Value Products .....	C3
BodhiTree House (Kindred Spirits).....	56
Clark, Sandra E. LPN, LRE.....	56
Ellaborn, Diane LICSW .....	16
Florence's Fashions.....	47
Glamour Boutique.....	14
IFGE 2002 Convention.....	46
Johns Hopkins University Press .....	10
Models Resale.....	10
Network for Battered Lesbians and Bisexual Women .....	20
Nubel, Dr. A.S.....	14
Ostad, David M.D.....	C2
Reardon, Dr. James .....	01
Rikki Swin Institute (R.S.I.) .....	C4
Salon Nouvelle.....	56
St. Louis Center of Electrology .....	45
Take a Walk on the Wildside .....	14
TG Cosmetics ( <a href="http://tgc cosmetics.com">tgc cosmetics.com</a> ).....	39
University of Michigan Health System.....	18
The WayOut Club.....	20
The WayOut Publishing Co., Ltd. ....	56
XLent Jewelry.....	16

**PLEASE NOTE:** IFGE does not endorse the claims, products, or services of any advertiser.  
**CAVEAT EMPTOR!**

To advertise in future issues please contact us at 781-899-2212 or e-mail to [advertising@ifge.org](mailto:advertising@ifge.org)

**Transgender Tapestry (ISSN 0884-9749)**

is published by the

I.F.G.E., P.O. Box 540229, Waltham MA, 02454-0229

Phone: (781) 899-2212 / FAX: (781) 899-5703

E-mail: [info@ifge.org](mailto:info@ifge.org)

The contents and design of this magazine are © 2001 by the International Foundation for Gender Education and the authors. All rights reserved. No part of this publication may be reproduced by any commercial individual or service without permission of the International Foundation for Gender Education or the authors.

The editorial content of this magazine is the responsibility of the editor and may or may not reflect the opinion of the International Foundation for Gender Education

Member COSMEP



# GUIDELINES FOR CONTRIBUTORS



*Transgender Tapestry* is a magazine for and about crossdressers, transgendered, transsexual, intersexed, and other gender-variant persons, and those who support them.

## OUR READERS

Write for a general audience. Our readers include closeted and out people: crossdressers, transsexuals, transgenderists, intersexed persons, gay men, lesbians, bisexuals, heterosexuals, therapists, physicians, ministers, spouses and significant others, family members, and friends. Our readers span all ages, races, nationalities, religions, spiritualities, beliefs and opinions, and educational backgrounds. Your piece may be targeted for one group, but it should speak to the larger readership.

We want writing that challenges categories, presumptions, and accepted thought.

## HOW TO SUBMIT

The best way to send materials is via e-mail. We get it immediately and we don't have to retype it.

Send your submissions to [<editor@ifge.org>](mailto:editor@ifge.org). Attach a file, using MIME encoding. These formats are acceptable for text files: Microsoft Word, WordPerfect, Rich Text Files (RTF), and Text.

It's okay to send text in the body of an e-mail, but our Eudora Light mail reader doesn't recognize embedded codes.

Graphic images should be in TIFF, EPS, or JPG format.

Unless they're self-extracting, please don't send zipped files without clearing it with us beforehand. No e-mail? Send a PC-compatible or MAC floppy to Dallas Denry, P.O. Box 33724, Decatur, GA 30033-0724.

We hate typing in text, but we understand some people can't afford or don't like computers, so believe it or not, we accept articles on paper. Please include a brief biography with your submission.

## WHAT TO SEND US

We want original material. We rarely accept simultaneous or previous published submissions.

We're interested in ideas which have been previously under-explored. We accept submissions on gender issues of general interest, including: new (for some people) types of diversity; little-known information about transgender history; under-utilized resources and populations; personal struggles; social or medical issues; humor with an underlying message; and satire.

## THINGS WE SHOULDN'T HAVE TO SAY

**DO** send us stuff. Deadlines are firm. Contact us before submitting. Talk with us before writing, if possible. Let us know what you want to do and when you can deliver it. Send us a rough draft if you have one. Be reliable. Make your word stick. Be concise. Don't ramble, and don't try to tackle too much in one article.

Don't be heartbroken if we don't use your submission. A rejection often has more to do with the theme or the space available in the magazine than the quality of the writing.

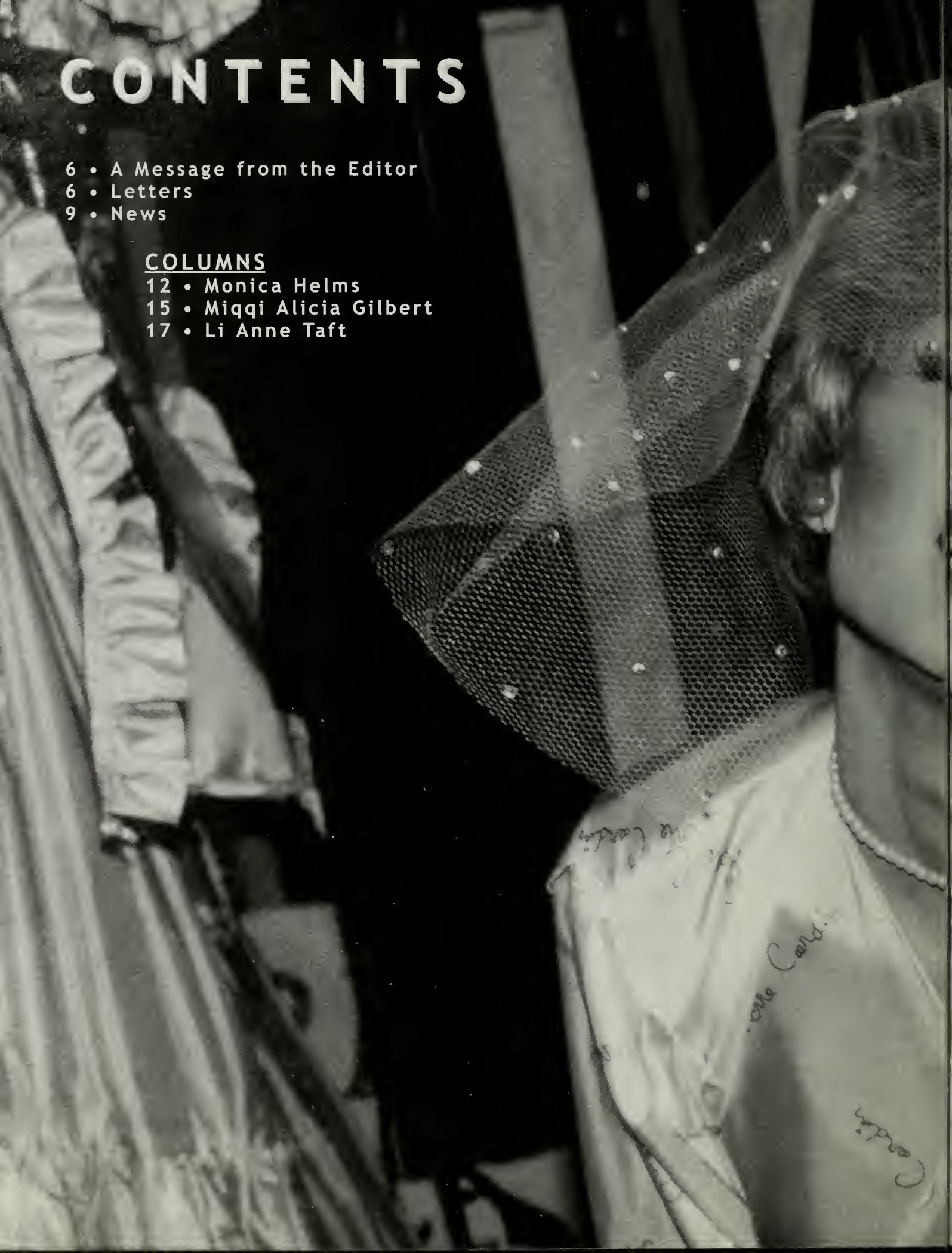


# CONTENTS

- 6 • A Message from the Editor
- 6 • Letters
- 9 • News

## COLUMNS

- 12 • Monica Helms
- 15 • Miqqi Alicia Gilbert
- 17 • Li Anne Taft







## EDITORIAL

- 19 • Gender, Identity Politics, and Eating our Own  
by Alexander John Goodrum

## FEATURES

- 21 • Making Peace with the Past  
by Monica F. Helms  
24 • An Interview with Randi Elise Brittaen  
by Larissa Glasser  
30 • Aspects of Gender  
by Mariette Pathy Allen  
36 • Gender Transcendent Priests  
in South Sulawesi, Indonesia  
by Sharyn Graham  
40 • Showdown with a Son  
by Stefani Moore

## COMMUNITY

- 11 • Announcements  
44 • A Message from Julie Johnson  
57 • Professional Listings

## POETRY

- 48 • Questions by Johnathan Alexander  
48 • Murder in the Parts by Captain Snowdown

## DISCUSSION

- 49 • THE JOURNAL • PASSING

## BOOKSTORE

- 61 • IFGE Synchronicity  
Bookstore Catalog

ON THE COVER:  
THREE EX-EXECUTIVE  
DIRECTORS OF IFGE:

Alison Laing, Nancy Cain,  
and Nancy Nangeroni

COVER AND CONTENTS photographs  
by Mariette Pathy Allen



## A MESSAGE FROM THE EDITOR



**A**s I write this, it's September 12th. Workers in New York are searching for survivors amidst the rubble of what was until yesterday the twin towers of the World Trade Center. In Washington, at the Pentagon, fires are hampering rescue efforts. The nation is reeling as estimates of fatalities begin to come in. We know the final toll will certainly surpass the 3800 Americans who perished in the 1941 sneak attack on Pearl Harbor; how much so is unknown. Many of us haven't been able to get in touch with friends and family members and don't know if they are alive or dead.

To our readers who have lost loved ones, our deepest sympathies.

### PLEASE TAKE PRECAUTIONS WHEN TRAVELING

**T**he mood of America has changed, and future months will doubtless see even more change. Americans are furious, considering that there is a state of war—but there is no clear target for the anger. This is already translating into lack of toleration of those who are different. One obvious target for the peoples' rage is individuals with olive skin. Perhaps a less obvious target will be transgendered and transsexual people. We urge our readers, and especially our readers from the Middle East, to take precautions to ensure their safety, especially in public spaces like airports, train and bus stations, malls, parks, and on the streets.

Increased security at airports will result in an insistence that photos on documents of identification match the individual's appearance. Those who customarily fly cross-dressed without matching ID may find themselves

grounded, and may be questioned by authorities. This is an issue primarily of security, but prejudice against transpeople may make matters worse.

Those who customarily fly crossdressed might consider whether it would be wiser not to do so in the next few months. For those who decide to fly crossdressed anyway, and for those who have transitioned gender roles, we suggest you make sure your photo identification matches your appearance. If it doesn't, now would be a good time to get your ID updated. You should also consider carrying supporting documents such as letters from your support group, therapist, and physician explaining who you are and what you are doing.

If you should be removed from a flight, we suggest you not make a fuss at the scene. Save your complaints for later, when they will not put you in danger of being arrested.



## LETTERS

### 'RAY FOR OUR WRITERS!

Miqqi: Thoroughly enjoyed your column in *Tapestry* #94. In fact, I enjoyed the entire issue. Lots of creative, original material. It is a much better publication than the last time I saw it, especially now that the personals are gone.

**Laura**

fit the normal transgendered profile; however, it's close enough for me.

You spoke of the empty hole. I find my hole is filled not by normal sexual relations as one would think, but with something else you spoke of. This is the passion and emotional relationship that can come only when two individuals share something that transcends the physical or "normal" (by society's standards) relationship.

**Dale Lynn Sims**

**p.s.:** I can't picture you as a butch lesbian.

Bravo, Zantui! I think you're right on target. While we all concede that sex and gender are two different things, the association and the emotional bearing on one to the other is seldom acknowledged. I will say that fitting the binary profile is not all it's cracked up to be. I tried, and I was miserable, and it soon came to the point that I knew emotionally I could never again be sexual in the "normal" way. While I was never normal, if you will, I was surely trying to fit that binary profile of what was expected of me by society. Somewhat like you, I may not

Aloha Ms. Taft! I'm a 44-year-old post-op MTF transsexual. I was incarcerated in October 1997 for theft of a half-ton of aluminum wire. I am at the Idaho Maximum Security Prison, an all-male facility. I'm writing to say I know exactly how you feel, as expressed in your columns in issues #93 and #94.

I am 6'4", weigh at various times between 220 and 270, have a size 12W foot, big hands, and a big head. I've had lots of scares living on the rails for the last 12 years. I was on and



off hormones for six years prior to being locked up.

When I arrived, I told the D.O.C. I was a pre-op transsexual who had been hiding in a bottle for 25 years. They offered no treatment. On 18 March 2000, I performed self-castration with a razor blade. Still, I received no therapy. On 25 March 2001, I removed the rest of my male genitalia—and let me tell you, I don't ever want to go through pain like that again! It damn near killed me, they say. I just got to the point of not being able to live with "it" any more, and made a choice—cut my throat or remove it.

In July, I filed form 42 U.S.C. 1983 civil rights lawsuit against I.D.O.C. for refusing to recognize transsexualism as a serious medical condition. The judge has already said I have a case.

I'm all too familiar with the rude catcalls and harassment that go along with being an out tranny. Please keep up the great columns.

**Linda Patricia Thompson, #53766**  
I.M.S.I., Box 57  
Boise, ID 83707

## OUR VERY OWN CHRISTINE

I would like to comment about Christine Hoehberg and the article written about her by Dianna Ciotello in the last issue of *Transgender Tapestry* [#93]. I share the sentiments Dianna expressed. Christine is an innocent soul, a free spirit. She means no harm, but may lack good judgment at times with regard to modesty in public dressing. That is the time for a big sister to take her aside and give her gentle but firm advice—not expel her from the convention.

Of course her style is outrageous at times. So what! This community doesn't react by rejecting other forms of outrageous dressing. I think we should allow Christine to be who she is, to express that in her own unique way, and appreciate her for it. She DOES make a contribution. Without a trace of being a prima donna, she will do whatever she can to help at conferences, no job too small or menial. She just wants to help and have a little recognition. I agree she should pay her own way, but if this poses a prohibitive financial burden for

her, perhaps she could be offered a reduced rate for her contribution of time.

If our conventions are a safe place for Christine, then any frightened newcomer will see her, will see she is not the norm, and will know they too are safe there. If there must be critics, Christine will be the first to take the brunt of their remarks. If there were no Christine, who would be next? For myself, I will say Christine always puts a smile on my face, not just for her style of dress, but for the refreshing unaffected way in which she is just openly who she is, our very own Christine.

**Sandra Samons**

*We'd like to point out to our readers that before we mentioned Christine by name, we shared Dianna's editorial with her and asked if she was uncomfortable with our mentioning her by name. On the contrary, she was delighted, as we knew she would be—Ed.*

I wish to commend the editorial staff of *Transgender Tapestry* for running the editorial "The Clown Among Us is an Angel" in your Summer 2001 issue. While I can't comment on Christine Hoehberg's freeload (she paid her way at our 4th Congress) I can definitely say she is indeed a hard worker. Not only is she willing to pitch in and do things, she is willing to do the things many volunteers don't want to be bothered with. Ms. Hoehberg was at both of the events Renaissance has produced—the 2nd International Congress on Crossdressing, Sex & Gender in 1997 and the 4th Congress just last year. She volunteered for both and was one of the first people to register for the 4th Congress. Her fashion sense is definitely missing, but her enormous sense of community more than makes up for that. Many thanks, Christine and bravo, *Tapestry*!

**Angela Gardner**  
Executive Director  
The Renaissance Transgender  
Association, Inc.

I wish to recommend in the latest issue of IFGE's *Transgender Tapestry* the editorial by Jane Ellen Fairfax entitled "No-Winn Situation." Within, she demonstrates to the closeted heterosexual crossdressing community that the transsexual legal and political

fight is that are ongoing are their fights too. She reminds CDs that Peter Oiler crossdressed while off the job he had held for 23 years, but he was fired when the knowledge of his being CD became known to management of Winn Dixie.

I also wish to recommend the editorial by Dianna Ciotello, "The Clown Among Us is an Angel." Dianna reminds us all that her friend (and my friend) Christine Hoehberg is a mirror to us all and should be embraced rather than shunned.

**Phyllis Randolph Frye**  
(from *Phyllabuster* List, 8 June, 2001)  
<http://transgenderlegal.com>

I just received the latest *Tapestry* issue and as usual have not been able to put it down. Your issue is, as always, thought-provoking and inspiring from afar. Dallas has done a great job steering the publication into some controversial waters. The seas may be rough, but never dull.

And yet, as empowered as I feel just by reading your words, I was also (mildly) disheartened by your editorial "Nons." While I can understand the need to define others in terms of ourselves, I cannot quite see how terming others as non-transsexuals is in any way, shape, or form enlightening. Breaking down the population to an us-and-them dichotomy pushes a country-club mentality that can only separate in a time when we need to come and work together. A label is a label by any other name. Justify it by whatever cause you want, but it's still a label. Think I'll just describe my friends by their first names and let others find out just who they are.

Three other issues here:

—Where's the "Out and Proud" Section? It is sorely missed by this grll!

—The "Trans Sexuality" article was excellent! Will Ms. Rose be a regular columnist? (hint hint hint)

—And finally, please let Ms. Helms know she has a fan right here!

Love on...

**Stephanie Alexis Rose Bonvissuto**  
<stff8@technodyke.com>

*"Out and Proud" was one of our favorites also, but alas, we seem to have more issues*

than there are out and proud people. Once again, we call on our out readers to send us photos and brief bios. If we get 'em, we'll print 'em. Paraphrasing Monica Helms, later in this issue, "Yo! We got yer 15 minutes right here!"

I'm sure Zanni will be motivated to write more for us when she sees your praise. And Monica will no doubt want her salary doubled again.

Labels can indeed be harmful, but we're stuck with them. Imagine not having any: "Excuse me, would you please pass me the .... round object made of app-round sweet-tasting fruit—hangy-down thingies from a branch—er, horizontal piece of wood—ahem, celluloid material, which is placed inside two sheets of dough—I mean, a mixture of flour—that is, the top thingies from a growing grasslike thingy that is crushed by a mill wheel—by a big slab of stuff from the inside of the earth that was spat out in an eruption and cooled and hardened—and wat—I mean a certain clear liquid, and baked in an oven—in an enclosed place that gets very hot. Anyway, would you please pass me that, and I would like it with ice cream—with this frozen sweet dessert made of milk—er, the internally generated infant formula produced by big four-legged beasts called cows—I would like it à la mode."

Facetiousness aside, yes, labels can be harmful, as we as a community well know. There are nonetheless times when we use them. My point was that rather than accepting the hurtful labels imposed on us by others, defining us as aberrations from some arbitrary norm, we can define ourselves, which means others—the nons—must then be defined in reference to us. It's only turnabout, and thus fair play. Maybe one day we'll have no labels, but until then, we should at least be able to participate in the labeling process—Ed.

## WE DID A BAD, BAD THING

I just received my copy of the new volume of *TG Tapestry*, the one with my article ["*Transgender in Taiwan*"]—Ed.] Thank you for sending it to me! I was especially pleased to see you were accommodating with the editorial ax (my ramblings are a prime target for

such). I have one quibble, though. The artwork you chose to illustrate the article was wrong. The image is Japanese in style, and is of a Japanese woman, not a Taiwanese woman. Furthermore, the writing you used in the illustration was Japanese katakana, and as far as I can tell is complete babbledygook.

I worry this may be an example of Western inconsiderateness of Asian (and, more specifically, Taiwanese) culture. Please do not take this lightly; this is an important issue. I think you can see how such a mistake weakens and in fact contradicts the whole point of my article, and many people will either be misinformed or simply turned off by this error.

I would therefore appreciate a prominently featured correction in the next issue. You needn't send it to me; I will trust that you have printed it. But please make sure you do—this is very important.

Rachel Kronick

*I think printing your letter will be sufficiently embarrassing to the staff, myself included. We've done this sort of thing before. Hopefully, this will be the last such lapse. I was aware of the problems with the artwork and let them stand, so it's entirely my fault—Ed.*

I have found utility in the concepts of autogynephilia: I love women and I have also long fantasized about having the body of a woman. In my fantasies, I'm almost always sexually involved with men, men who don't exist in the real world. In fact, that fantasy is "it" for me; only fresh stimulation from a woman, genetic or otherwise, brings me back into the real world and into the Yang of my makeup. Even then, I have many times enjoyed transposing my sexual identity with my partner's during sex. In the past, I felt much shame for such fantasies, and I shared them with no one.

Through therapy and much reflection, I have recently come to accept the

existence and the power of my own homosexual inclinations. My fantasy life with men has for the most part been of a destructive nature, for it is tied to imaginary prison scenes, real former drug abuse, and to one individual who was attempting to make a hidden film for blackmail at best and a snuff movie at worst. Scary. It's a measure of the power of my self-destructiveness that I can entertain such fantasies, and I struggle to free myself, to bring my beautiful femininity into the light of day. I've managed this type of transition myself through using estrogens with just a little testosterone added to seesaw at the edge of male function, but I'm all alone out here, at least in the area where I live.

Anyway, I have found autogynephilia to be a useful personal tool, and that is worth a lot.

Mischa

## THE WAR

It is a cold war we fight, without a single willing participant. The battles are long, cruel, and haven't any names of places; mostly they're fought inside, silent, lonely, and without honor. The winners get only to keep their sanity, and the losers—well, I guess they die.

My war rages on, I know the taste of victory from my few triumphs. But it is difficult to enjoy victory's sweetness in the face of so many bitter defeats. Right now my tongue feels swollen; it has been a very bitter day.

I am seeking friendship, anonymity in a world full of scholars, people who think they know and understand the cold war. They know nothing and understand less, for this is a war that must be fought to be understood.

A scholar I am not, but a weathered veteran has learned much, as have I. It has taught me sympathy, understanding and acceptance. Given me the knowledge of pain and suffering, and taken everything from me. I am a transsexual; my war will never be won.

P.W.

## MOVING?

Make sure your  
**Transgender Tapestry** reaches you! Please send your new  
address to <[subscriptions@ifge.org](mailto:subscriptions@ifge.org)>

or notify us by mail—  
IFGE, POB 540229,  
Waltham, MA 02454-0229  
FAX: (781) 899-5703



# NEWS

## VIOLENCE CONTINUES

A Tennessee man was shot to death in Nashville because his assailant assumed he was gay. According to a 3 August article in *Bay Windows*, **Willie Houston** was holding a purse and assisting a blind friend to the men's room at **Opry Mills**, a country music showboat, where his assailant shouted anti-gay epithets and then followed him into the parking lot and shot him in the chest as Horton tried to reason with him. **Nedra Jones**, Horton's fiancée, had asked him to hold her purse just before his friend asked for assistance in going to the restroom. The gunman was identified as 25-year-old **Lewis Maynard Davidson, III**, who had not been apprehended at the time the article was written. Amazingly, Nashville police have not classified the incident as a hate crime, claiming insufficient evidence.

Just days after Willie Houston's death, **Lester Childress**, 46, a female impersonator, was found dead in his Chattanooga apartment. Fatal stab wounds were inflicted by 26-year-old **Brian Keith Jackson**, who confessed to the murder after his capture in Catoosa County, just across the state line in Georgia. Childress, called a "living legend" in the Tennessee drag scene, had worked for more than 20 years at the gay club **The Tool Box**. He was known as **Mr. Della Reeves**. More than 500 friends, fans, and family members attended his funeral. (Source, *Southern Voice*, 9 August).

In July, Colorado was shaken by the murder of 16-year-old Native-American two-spirit **Fred C. Martinez, Jr.** of Cortez, who was bashed in the head and left to die. 18-year-old **Shaun Murphy** has been charged with the crime.

## ONE GOOD CUT

Authorities are becoming concerned about underground castrations. Last issue we told you about **Tammy Feldbaum**. This summer, "a former professional chef who learned how to cas-

trate farm animals as a boy in Saskatchewan was given a suspended sentence ... for removing the testicles of a man who wanted a sex change." (*Canada Times*, 28 June). The incident would have gone unnoticed had cutter **Gary Gillingwater's** sutures held. The "victim," whose mother accompanied him to the site of the operation, held no malice toward Gillingwater. Gillingwater, who apologized for his actions, was given an 18-month suspended sentence by **Judge Kenn Bellerose** and ordered to stay off the internet [*and hopefully out of the kitchen, where there are plenty of those amazing little ginzu knives—Ed.*].

According to an article in *Time Asia*, MTF sex reassignment surgery in Thailand can cost as little as \$1000. That gets you what this writer will term the "Bangkok Split," a penis which is cut down the middle like a banana in a popular ice cream dish. Much better quality SRS is available in Thailand for about \$6000, but Thais generally can't afford it. Thailand has many transsexuals, who, because of the traditional culture, have historically enjoyed a measure of support. Recently the government, apparently not considering transsexualism family fare, has removed transsexuals from popular television programs and shut down the publication of *New Half*, a transsexual lifestyle magazine. Meanwhile the movie "Iron Ladies," which tells the story of an all-transsexual Thai volleyball team, has proved immensely popular, and American transsexuals are flocking to Bangkok in record numbers for the \$6000 SRS.

## SERMONETTE

News Flash! Ex-GI **George Jorgensen** underwent a series of hormonal and surgical treatments in Denmark and is now **Christine Jorgensen**! Oh, wait... sorry to alarm you, this is old news. Seems the UK advocacy group **Press for Change** has been re-releasing vintage transgender news articles on their excellent mail list. Press for Change has recently announced they will be forced to curtail services if they can't raise money to cover their moderate operating expenses. This is a woe common to all transgender organizations. Seems tran-

nies like to get services, but don't like to pay for them. They would rather buy raccores, matching SUVs, airplanes, yachts, fast cars, stock their wine cellars, take a cruise, build a cabin in the mountains, eat in fine restaurants, spend thousands on clothes, bet on the ponies, give money to political parties and televangelists, buy more wigs and shoes, or fly their Lear jets to Nova Scotia to catch a total eclipse of the sun. That's their business, of course, but predictably, those who have supported the organizations the least will be hollering the loudest when they realize there is no longer an infrastructure for the transgender community. Wake up, folks. The social changes we've seen over the past decade didn't happen by magic. The organization you're not supporting made the changes happen—and when **Press for Change, Renaissance, IFGE, GEA, FTM International**, and your local support group are gone, we will be at grave risk of slipping back into the genderdark ages. See you back in the closet.

## THE BATHROOM ISSUE

Oh, yes, the ubiquitous bathroom issue. Most recently, it was visited at **Ohio University**, which turned several single-stall bathrooms from gender-specific to unisex for the benefits of transgender students. The predictable right-wing wackos went off, calling the decision, among other things, "a moral outrage." [*No, Tuesday, September 11 was a moral outrage—Ed.*] In an article in the university paper *The Dispatch*, **Amanda Sledz** wonders if this is a victory or a defeat, since transgendered students are effectively segregated from the rest of the university's students and faculty:

If the concern is morals, it could just as easily be considered a conservative victory as a queer one. After all, the funny folks get separated from the herd, and driven off to their own respective bathrooms. Yup, that means that the uncomfortable no longer have to touch the same toilet seat as them .... The question is: is this granting potty-rights to people who choose to identify differently; or is this protecting the normal people from the abnormal ones?

Sledz points out that single-stall bathrooms are effectively unisex anyway, since they won't hold more than

one person. Thanks for raising such an interesting point, Amanda.

## TRANSGENDER CLOUT

According to a 3 July article in *The Arizona Republic*, the city of Tucson plans to cut off \$1.5 million in funding the **United Way** unless that organization agrees not to discriminate against transgendered folks. You may throw this magazine away, but keep this page. It will be a collector's item, for transgender clout is exceedingly rare.

### THE CLOUT OF OTHERS

Occasionally a judge gets a hair up his or her ass and makes an ill-considered, uneducated, prejudicial ruling. Sometimes a whole gaggle of judges enters this type of consensual unreality. And occasionally, as happened last year in Texas with the **Christie Littleton** case, the insanity goes all the way to the top. Most recently, as reported on 14 August in the *Columbus Dispatch*, the Ohio 12th Court of Appeals upheld a ruling of a Butler County Probate Court judge and a trial court refusing the name change of MTF transsexual **Richard Clark Maloney**, who wishes to change his name to **Susan Louise** in preparation for real-life experience. Administrative Judge **Anthony Valen** disagreed with the majority, saying there are plenty of names that give no clue about whether one is male or female. According to Maloney's attorney, the next stop is the Ohio Supreme Court.

**Governor Gray Davis**, who has one of those gender-nonspecific names mentioned by Judge Valen, has once again vetoed legislation designed to help transgendered people—this time a bill that would have let transsexuals residing in California obtain new birth certificates after SRS. According to a 9 August *Sacramento Bee* article by **Emily Bazar**, Gray stated that he vetoed AB 194 because “he could find no compelling reason to expand existing law.” Right wing flak **Randy Thomasson** of the **Campaign for California Families** said the bill would “advance transsexuality.” Gray also vetoed last year's AB 1851.

“D'Eon's story comes alive in Kates' capable hands, allowing us to lose ourselves in this 18th-century gender-bender.”

—*San Francisco Chronicle*

*Monsieur d'Eon  
is a Woman*

## Monsieur d'Eon Is a Woman

A Tale of Political Intrigue  
and Sexual Masquerade

GARY KATES

with a new preface by the author

A TALE OF  
*Political Intrigue  
AND  
Sexual Masquerade*

GARY KATES

“Why did d'Eon, at the age of forty-nine, let it be known that he was a woman after having cut quite a figure as a diplomat and a soldier? That is the question Gary Kates sets himself in the latest biography [of d'Eon]. It is also the best, not at all an exercise in *petite histoire* but a book built around questions of gender and narrated in a lively manner, which makes those questions seem anything but academic.”

—Robert Darnton, *New York Review of Books*

BORN IN 1728, FRENCH ARISTOCRAT Charles d'Eon de Beaumont had served his country as a diplomat, soldier, and spy for fifteen years when rumors that he was a woman began to circulate in the courts of Europe. D'Eon denied nothing and was finally compelled by Louis XVI to give up male attire and live as a woman, something d'Eon did without complaint for the next three decades. Although celebrated as one of the century's most remarkable women, d'Eon was revealed, after his death in 1810, to have been unambiguously male.

\$18.95 paperback

THE JOHNS HOPKINS UNIVERSITY PRESS

1-800-537-5487 • [www.jhupbooks.com](http://www.jhupbooks.com)

**Models Resale**  
A Very Special Consignment Shop

**FULL PRICE FASHION  
AT LESS THAN HALF**

OPEN: Mon., Tu., Sat. 10-5, We., Th., Fri. 10-7, Sun. Noon-5  
969 Concord Street • Framingham, MA 01701 • 508-875-9094



# ANNOUNCEMENTS

**NOTE:** If you would like to submit an announcement for future editions of *Tapestry*, please e-mail info to [editor@ifge.org](mailto:editor@ifge.org). If you would like to place a display ad in addition to or in place of your announcement please contact Denise Leclair at 781-899-2212 or [denise@ifge.org](mailto:denise@ifge.org).

You may also FAX your announcement to IFGE at 781-899-5703

(but we really do prefer your e-mail, despite our superlative typing skills).

See <http://www.ifge.org/tgmag/pubsched.htm> for deadline info and guidelines.

## **MARCH 7-10 4TH ANNUAL COLORADO GOLD RUSH**

Red Lion Hotel, Denver Colorado

Sponsored by The Gender Identity Center

Keynote speaker Jamison Green.

This conference once again will feature workshops pertaining to all aspects of the transgender experience, including workshops for spouses, partners and significant others. For more info contact:

The Gender Identity Center of Colorado, Inc.

1455 Ammons Street, Suite 100

Lakewood, CO 80215-4993

(303) 202-6466 / [GICofColo@aol.com](mailto:GICofColo@aol.com)

[www.cologoldrush.org](http://www.cologoldrush.org)

## **APRIL 3-6 TRANSGENDER 2002 IFGE 16TH ANNUAL CONVENTION**

Co-Sponsored by the Tennessee Vals

Embassy Suites-Airport Hotel

10 Century Boulevard, Nashville, TN 37214

- Featuring Guest Speakers Sponsored by the Rikki Swin Institute.
- Virginia Prince, Trinity, TSELF, and Winslow Street Fund Awards
- "New Faces" of the TG Community
- Workshops, Dinners, Special Events, and lots more! Everyone is welcome!

Keep up to date by checking these convention web pages at [www.ifge.org](http://www.ifge.org) (click the convention link at the top banner of the home page) and watching for our mailings.

email: S. Kristine James at [skristinej@aol.com](mailto:skristinej@aol.com)

or write: CIOE enterprises, IFGE Convention

Management Company, PO Box 61

Easton, PA 18044-0061

phone: 610-759-1761 / FAX: 610-759-0223.

See Page 46 of this magazine for more info.

## **MAY 18-20 GENDERPAC NATIONAL CONFERENCE ON GENDER**

\$200 for adults, and \$150 for youth/elder/student. Conference package includes:

- Full Conference Registration (Sat & Sun)
- National Gender Lobby Day registration (Mon)
- 3 nights (Fri, Sat & Sun) at the beautiful Washington Hilton in the heart of Dupont Circle and Adams Morgan (DC's trendiest friendliest neighborhoods) with Olympic-size swimming pool, 5 indoor restaurants, state-of-the-art health club, 3 tennis courts, and private garden

For more information contact us at (202) 462-6610 or [ncg@gpac.org](mailto:ncg@gpac.org).

## **MAY 29-JUNE 2 BE-ALL**

Raddison Hotel, Arlington Heights, IL.

Rooms \$79.00 per night.

Reservations: (847) 364-7600. Mention the Be-All for rate. This year's event is being sponsored jointly by the Chicago Gender Society and Chi-Chapter of Tri-Ess. Further information can be obtained by writing Olivia Connors, Be-All 2002, P.O. Box 785, Prospect Heights, IL 60070 or at <http://www.be-all.org>

## **TRANSGENDER SKYDIVERS WITH USPA CLASS A LICENSE OR BETTER**

are sought for a Skydiving Team doing Relative Work and Freeflying.

Email to [<antoniagilligan@spryent.com>](mailto:antoniagilligan@spryent.com)



by Monica F. Helms

# COLUMNS

## And That's the Way It is!

I wonder what time of the year this issue is coming out? It's important to know this so I can write a clever opening. Now, let's see ... Dallas gave me this wonderful formula that is suppose to help me keep this straight—or in my case, let's say correct. I don't do anything "straight" any more. According to her formula, I first take the square root of the number of shoes once owned by Imelda Marcos. Then I divide by the amount of stitches Dr. Schrang uses in the average MTF surgery. After that, I subtract the number of streetlights in downtown Ajo, Arizona, then multiply that by the cosine of 32 degrees to the third power.

Okay, I did all that. Now what? It says on the back of the card, "Take the figure you came up with down the hall to Miqqi Gilbert's cubicle and give it to her." (Insert video of Monica walking down hall.)

After I handed the figure to Miqqi, she laughed at me for ten minutes. Is this some kind of sick *Transgender Tapestry* joke they play on the new kids? Wait. There's some tiny print on the bottom of this card. It says, "Look on the calendar, stupid." Oh.

As I write this, the maple leaves and genders are quickly changing in Montreal. Noses are being made smaller by Dr. Ousterhout in San Francisco so Jack Frost has a harder time nipping at them. Breasts are being augmented across the country to add a bit more "insulation" from those pesky chest colds. And the Sears in downtown

Neenah, WI is running a special on Jockey shorts, for FTMs only. Buy ten pair and they'll throw in a muscle shirt and a six-pack of white tube socks. Can't beat that, guys!

Am I losing it yet? It could be because "Uncle Jesse" Helms has finally decided to retire. He's always been the rottenest branch on the family tree.

"Open the damn pod-bay doors, HAL! Yeah! I'm talkin' to you!"

### MOTHER WOULD BE SO PROUD

Why? Because, my mother is from Rhode Island, and tiny RI has become the second state in the union to legislate civil rights for its transgender citizens. Connecticut recently did the same thing through an administrative action, so that makes three states which will protect our rights. Minnesota was the first to make that move, back in 1993. Forty-seven to go. At the time of this writing, several states, including California, Arizona, and Georgia are working on bills that would also extend rights to their transgender citizens.

The Rhode Island bill is unique in that it specifically addresses the civil rights of transgendered people only. The state extended civil rights to gays, lesbians, and bisexuals back in 1995. The battle to get that bill passed left the state's GLBT community bruised and battered after transgendered people were left out. Six years was a long time for transgendered people in Rhode

Island to be the "Last Minority."

I keep hearing that some time in this new century the world will be unlike anything we have ever known. Some people see that as a sign of Armageddon. However, if states continue along the same lines as Rhode Island, then transgendered people will get to live in a world unlike anything WE have ever known. I suppose to some people on this planet, if transgendered people have equal rights, then it IS a sign of Armageddon. All I can say to them is, "Live with it!"

### LET'S DO THE HRC TIME WARP AGAIN

"It's just a jump to the left" ... or is it to the right? For some reason, I feel as if I have been sent back in time, back to the days when the Human Rights Campaign didn't have gender expression in their mission statement. In August of 2001, The Employment Non-Discrimination Act made another appearance in the Senate and the House, and yes, you guessed it, it still didn't cover gender expression. And yes, you guessed it, HRC still didn't want gender expression in the bill's language. And yes, you guessed it, they're still using the same old lame excuse: "It won't pass with those words in the bill." And yes, you guessed it, this writer is PO'ed to the max ... again.

When HRC put gender expression in their mission statement, I cheered



along with the rest of our community. However, I still wanted to see proof that their heart was in those words. My friends told me, "Look how their web site has changed. They're really doing something for us." Others I know had meetings with HRC officials and came away with warm and fuzzy feelings. Some were upset because I remained skeptical. Words on a web site and in a mission statement do nothing to protect the transgender community from employment discrimination. Talk is cheap. My spirit must be from Missouri, because I wanted them to show me. When ENDA came back in its same old ugly form, HRC's words of support turned into so much smoke.

It didn't end there. On August 10, the following press release appeared on HRC's web site:

**HRC Urges FBI to Assist in Investigation and Prosecution of Colorado Hate Crime**

WASHINGTON (Aug. 10) The Human Rights Campaign is urging the FBI to open an investigation into the murder of Fred Martinez Jr. in Cortez, Colo., as a hate crime based on race and/or sexual orientation. Meanwhile, memorial vigils for the 16-year-old were slated to be held Aug. 10 and Aug. 11 in the area and include the participation of Judy Shepard, mother of slain Wyoming University student Matthew Shepard.

Next to this was a picture of Fredericka as she appeared in public. Fredericka was the name she had given herself, and the name by which her friends knew her. HRC's article said nothing of Fredericka's gender expression. Did it conveniently slip their devious minds? I suppose the author of that press release wasn't briefed on the wording in HRC's mission statement. In its press release, HRC ignored the gender expression of a Two-Spirited Navajo youth, yet reminded us of it with her picture. I'm appalled.

The bottom line? HRC fooled a lot of people in our community—including me—by changing their mission statement. It doesn't mean we have to remain fooled. With that mission statement and 50 cents, an out-of-work transgendered person can get a cup of coffee at Denny's.

## THIS STUFF'S MADE IN NEW JERSEY?

Seems a court in Trenton, New Jersey is doing its best to set the pace in preventing discrimination toward transsexuals. In July, a ruling came from an appeals court saying transsexuals should be protected from discrimination because they're handicapped, because they have Gender Identity Disorder. This helps to further strengthen New Jersey's anti-discrimination laws. The ruling came from a wrongful-termination lawsuit by Carla Enriquez toward West Jersey Health Systems. Under contract with WJHS, Enriquez was fired when, in transition, she refused to change back to a man.

How interesting. All the whining about keeping GID in the DSM seems to have some validity, but only in one state. The Helms (no relation) Amendment to the Americans With Disabilities Act is religiously followed by the courts by the courts in almost every other state, so what happened in New Jersey won't affect transsexuals anyplace else. On the one hand, this is a good thing, seeing a state outwardly defy the Helms Amendment. New Jersey has a wonderful reputation for being independently-thinking and defiant. "Yo! I got yer Helms Amendment right here!" Too bad we can't infuse the courts of other states with that kind of attitude.

But there is a dark side to the Force, young Lukes and Lukettes. Do those of us who are transsexual really want to be considered handicapped? I don't see myself as handicapped. I see it as a birth anomaly, one which can be easily corrected, if you are able to throw enough money at it [*and your editor sees her transsexualism as a gift from the goddess*]. Before you flood the *Transgender Tapestry* office with letters of varying opinions on this issue, keep in mind that this is my opinion. Your opinion is equally valid. But why should I be handicapped for something that doesn't impede my mental or physical abilities?

The decision in the courts of New Jersey is a double-edged sword. I'm not ready to throw myself onto that sword.

## IT'S THE PRINCIPAL THAT MATTERS

Such was the case in Wilmette, IL this August. Principal Donald Reed of Avoca School District 37 returned to

school Fall session as Deanna Reed. (Nice to see she didn't choose "Donna" for a first name.) Reed has been a principal for 12 years, and had received encouraging words from students and parents. However, the subject is not to be discussed with the students. You think they didn't notice? You can bet they're discussing it amongst themselves. The school board hadn't received negative feedback from any of the parents.

One of the parents, Jon Liberman, was surprised at the letter he received from the school board, but looked at the situation as a learning opportunity for his daughter. Enlightened parents! What a novel concept.

Shades of the Dana Rivers story? Not in the least, or at least not at the time of this writing. Hopefully, Reed won't have to face the same agonizing experiences as Rivers. Oh, sure, Rivers made out comfortably because of it, but she would have loved to have continued teaching. She got that chance again in the Fall of 2001. Reed won't be getting a settlement, but her reward is far greater than any money could have brought. Those people I've known in the teaching profession are some of the most dedicated individuals on the planet. To take their job away from a teacher would be like taking their blood away.

Today's parents of young children are members of the MTV and computer generation. These are the adults who will run this country in a decade or two, and they have grown up being exposed to people with "alternative lifestyles." Dana Rivers faced bigotry from just a few parents of high school students two years ago. Luckily, Deanna Reed hasn't received criticism from the parents of her grade school students—so far. Interesting. They both have the same initials.

## LIFE IN THE FAST LANE

In May, Lane Community College in Oregon added a private shower and changing area in its Physical Education building after a transgendered student, Amy May, asked where she could shower after recreation classes. Amy is in the process of transitioning from male to female and knew she was a girl from age four. She had always felt uncomfortable having PE classes with the boys and changing in their lock-

er room. She said, "I felt like I was invading their privacy."

To facilitate May and other students with privacy issues, Lane Community College converted a janitor's closet into a single changing room and private shower. When told about the new facility, May said, "I feel all right using it, but it's segregation, and that's a step in the wrong direction." This writer feels bad that in order to shower in private, May has to go back into the closet. Okay! So I stretched on that one! This writing stuff ain't easy.

In my opinion, LCC responded to May's needs in an excellent manner. So often we hear, "Tough luck. Shower at home, or with the guys (or girls, for FTMs.)" May may feel it's segregation, but there are times when we, as pre-op transsexuals, have to compromise when it comes to the bathroom issue, whether at work or at school. As an activist, I've learned when and where to pick my fights. Newly-transitioning transsexuals should keep in mind that education is a slow and methodical way of winning people over. In states in which pre-op transsexuals can get the sex marker changed on their driver's license upon the start of transition, it's not such a good idea to press the bathroom issue right off the bat. It can make for an uncomfortable situation by backing your employer in a corner. You as the individual cannot win.

I see this story as having a happy ending and being a feel-good story in a world that desperately needs good news. Too often, we read about transgender deaths and events to memorialize our dead, such as the Day of Remembrance. To find a place like Lane Community College making an effort to help their transgendered students is a nice change of pace. Let's hope other places and schools pick up on this.

**Monica Helms** is 50 years old and lived most of her life in Arizona. Today, she resides in Marietta, GA. She has two sons living in Arizona, one 19 and the other 17. Arizona was where she started transitioning, nearly 5 years ago, and was also where she began getting involved in activism. Monica is currently involved in transgender activism both on the local and national levels. Send Monica e-mail at [TGActivist@prodigy.net](mailto:TGActivist@prodigy.net).



## **Dr. A.S. Nubel**

Psychotherapist

Specialized in Treatment of  
Gender Identity Disorders  
(TV/TS)

Individuals  
Marriage and Family  
Groups  
683 Donald Dr. N  
Bridgewater, NJ 08807

**908-722-9884**

fax: 908-722-0666

## **GLAMOUR BOUTIQUE**

West Side Plaza (Center Unit)  
850 Southbridge Street (Rte 20)  
Auburn, Massachusetts  
508-721-7800

Wigs, Lingerie, Stockings, Regular and Wide Women's Shoes, Corsets, Etc  
High Quality Breast Forms at the Lowest Prices Anywhere

**TRANSFORMATIONS by JAMIE AUSTIN**

Hours: 12-6 (Monday-Saturday)

Other Hours by Appointment

Visit our Internet Site at [www.glamourboutique.com](http://www.glamourboutique.com)

Internet Office: 508-347-5758

Fax: 508-347-2427

Directions: Exit 10 (Mass Pike) to Rte 12W to 20W (Next to Spa King)



## **Take A Walk On The Wildside**

TV Bed & Breakfast  
Fully stocked Crossdresser's Boutique  
Home of the Canadian Crossdressers Club

**Phone: 416-921-6112**

**Fax: 416-964-8824**

**website [www.wildside.org](http://www.wildside.org)**

**email [info@wildside.org](mailto:info@wildside.org)**

**Paddy Aldridge** President

**Tom (Roxy) Sloan** Vice-President

**161 Gerrard St. East,  
Toronto, Ontario,  
Canada M5A 2E4**



# COLUMNS

## Miqqitalk

### What Is Gender?



by Miqqi Alicia Gilbert, Ph.D.

**T**he question “What is gender?” has been answered in many ways by many different thinkers. From all of this a number of things do become clear, or, to be more accurate, a lot of things are seen to be unclear. What do I mean by this?

Well, the basic, simple model embraced in recent times holds that there are two basic aspects to a person’s identity, with one being sex and the other being gender. Sex is described as the biological fact of being male or female, and gender is described as being the social role of being a man or a woman. In the simplistic model, an individual is assigned a sex at birth—his or her “birth-designated sex”—and that assignment matches the behavior and self-identity acquired through acculturation, training, socialization, and personal choice. To put it simply, once the doctor looks between your legs and makes the pronouncement, your role is laid out before you and you continue on that path until death. Sex, we are told, is biological; gender is social.

Popular though this model is, it’s far too simplistic to work. First of all, there are a fair number of people whose genitals are sufficiently ambiguous to defy easy categorization. In these cases the doctor either cannot make an assessment or else does so in a tentative way. Secondly, many people find the social role associated with their birth-designated sex to be discordant

with their own self identity. You see, nowhere in the simple formula is there any space for self-identity. Yet the readers of this magazine know very well that gender has a lot to do with one’s own sense of self, with the identity that one has learned is natural, right, and fitting regardless of the designation assigned at birth. So, while society might have gender expectations based on one’s birth-designated sex, we also must take into account an individual’s self-identity.

At this point we have three components: Sex—taken to mean birth-designated sex—assigned gender and self-identified gender. Please note that in the last category I did not invoke the idea of choice. Many transgendered folk do not “choose” their gender in any voluntary sense; i.e., one does not typically make a conscious decision to go against the sex/gender rules. Rather, one develops, or has always had, a clear sense that one’s sexual and gender identity is different from that which has been assigned and expected. No crossdresser, and no transsexual, chooses to be complexly gendered. It’s not, as I like to say, that one wakes up one morning and thinks, “Hey, my life isn’t complicated enough—I’ll become a crossdresser!”

What does become a matter of choice is presenting the social role that is in accord with one’s self-identified gender (which I’ll call self-gender.) So, self-gender is how you feel about your

own gender—an assessment that is independent of any formal assignment made by the powers that be. So, whoops, we have another category—legal gender, or the social role to which you are assigned bureaucratically.

Sex, as opposed to gender, is supposed to be straightforward and much less complex. Barring birth anomalies that preclude easy classification, we are all either male or female. But first of all, why bar those anomalies? Why not imagine that those anomalies are just the tip of the iceberg and that we all have anomalies to one degree or another? Why not imagine that these sex signals are as fluid, person to person, as eyesight? Sure, many people have 20/20 vision, but almost as many have vision that is either worse or better. But even aside from that, sex is not simple. As West & Zimmerman point out in their chapter “Doing Gender,” in Judith Lorber, & Susan A. Farrell (Eds.), *The Social Construction Of Gender* (Newbury Park, CA: Sage, 1991) we like to say sex is clear, but we always draw conclusions about people’s sex by assuming their gender and sex are synchronous. Unless you’re in bed with someone or at a nudist colony, you’ve no idea what someone’s sex “really” is. Not only that, but if they’ve had a good surgeon, you might never get the answer you really want—what is their birth-designated sex? So, we rarely know someone’s legal sex. What we know is their social sex: the sex we assume someone

has by virtue of the conclusions we draw about their gender. Gender, then, plays a more basic and central role than sex.

Social gender is the gender other people assign to someone based on the gender clues we all look for and discern in people. Virtually all assignments of sex made in the course of a day are really assignments of social gender, since a real assignment of sex requires intense physical examination up to and including DNA analysis. (And even then, you might be stuck.) That's why so many of us work so hard at communicating those signals—we want our social gender to be taken for our self-gender. So we work to communicate the signals that will bring an observer to the conclusion at which we want them to arrive. If you can bring your social gender into line with your self-gender, then you can proceed in a safe and confident way.

In sum, then, there are at least three arenas that come into play in defining gender: the legal or bureaucratic arena; the public or social arena; and one's internal, personal sense of self. And, yes, it's even more complicated than that because we need to throw in sexual preference, gender variation, and a host of other variables—which is really a good thing, since I've got more columns to write.

If you enjoy this sort of thinking, then be sure to attend the 2002 IFGE Convention in Nashville and come to the "What Is Gender?" symposium. And keep writing to me at <niqqi@gilbert1.net>.

## **Diane Ellaborn LICSW**

### **Gender Specialist**

- Psychotherapy for crossdressers, transsexuals, their partners and families
- Over 20 years experience
- Individual, couple, family and group therapy
- Evaluation for hormones and referral to medical and supportive resources
- Long-distance gender consultations and therapy available by phone
- Located in Framingham, MA
- MasterCard and Visa now accepted

**508-788-5406**



The Perfect Place to find a shiny Jewelry gift for someone who's naughty and nice....

### **XLentJewelry.com**

Large sized ladies fashion jewelry tailored to fit the "gender gifted" person on your XMAS shopping list.

- Ⓜ Large Selection of ladies fashion rings in sizes 10 to 13 between \$35 and \$49.
- Ⓜ Ladies fashion watches sized to fit any wrist only \$39
- Ⓜ Ladies fashion bracelets sized to fit any wrist \$35 to \$49.
- Ⓜ Ladies Necklaces sized to fit your body's proportions....

Call Marcia at 415-781-1107 for a confidential consultation to tailor jewelry to suit your exact needs.

(XL)ent Jewelry is an out-and-proud tranny owned and operated enterprise in San Francisco that proudly exhibits at Southern Comfort and California Dreaming.

Visa, MasterCard Accepted, Express Shipping Available

Looking for that perfect, ultra-hip Christmas Gift for Mom, Dad, or your honey? Better yet, are you ready to reward yourself for being so good this year? Come browse our **SYNCHRONICITY BOOKSTORE CATALOGUE** at the back of this magazine for all of your shopping needs and more. Or visit us online at [www.ifge.org](http://www.ifge.org) and click on *Books*



# COLUMNS

## GENDER SPECTRUM

### *Reflections on Transgendered Men and Women in the Islands*



by Li Anne W. Taft

In older cultures, they were highly respected. Today, transsexual men and women are badly mistreated by many, including health care and medical professions, which greatly diminishes the quality of their lives.

"We don't take blood from mahus," the receptionist nurse said, as if I had a contagious disease. I suspect it was the blank sex field on my Hawaii State ID or my strong-appearing hands that brought out her biased attitude. As I attempted to explain my transgendered-woman identity, the biomed firm's director rudely interrupted: "We don't take blood from people appearing homosexual," he said, and asked me to leave. Angered by this bigoted bunch, I left, feeling thankful I was not in need of receiving blood—at least, not at the moment.

Considered a spiritual condition in older cultures, transgenderism/transsexualism has been called many different things over the centuries. It is currently labeled Gender Identity Disorder (GID) in Western cultures. 21st century medical and legal communities in Hawaii and the mainland certainly have a better understanding of transgendered people—some even accept that transfolk are simply a part of the great variety in the human condition. Yet transgendered men and women are still oftentimes medically mistreated and can find access to health care and services limited or blocked—all because those in authority know or

suspect them of living in a gender other than the one assigned at birth.

The Internet, local support groups, and better news coverage of social issues have brought heightened awareness to this growing problem. It has been well documented that medical personnel and care providers both in Hawaii and the mainland mistreat transgendered people in ways contrary to their professional ethic—an ethic supposedly based on unbiased care of all people. This mistreatment generally begins when a transgendered person's stealth identity is uncovered by the treating personnel.

Kalei (real name withheld) spent a hellish week in a Honolulu hospital while recovering from surgery, due to the medical personnel's ill reaction after being "briefed" that she was transsexual. Kalei's personal and hygiene needs were ignored, and her stay became increasingly uncomfortable. Her requests for assistance with bathing, toilet use, and facial shaving—this due to the unrelenting influence of testosterone—were ignored daily. Visiting friends, aware that her dignity and mental health were at risk, assisted her and complained to the patient services office, which politely noted their complaints, but took no corrective action.

A recent Press for Change news article on medical malpractice and transgendered people caused me anxiety and fear. I trembled when I read:

"Once the [transgendered] victims make it to the hospital, they are treated as 'specimens' and become the butt of jokes. Paramedics are poorly trained on gender issues" (Sarah DePalma, Director of the Texas Gender Advocacy Information Network).

After reading that article, I had a frightening dream. I was seriously injured and lying in an emergency room. A burly nurse in surgical gloves pulled up my covers in horrid disgust. She then yelled across the ER, "We don't give blood to Mahus," and pushed my gurney out the back door to the disposable bins.

My dream embodies my fear that I might undergo the same mistreatment as other transgendered people who have suffered harm and death at the hands of "helping" professionals.

Tyra Hunter bled to death after paramedics halted emergency medical treatment from her serious car crash injuries when they discovered her male genitalia. Tyra's story has become "synonymous with hostility in the medical community towards transgendered people," as reported in GAIN News. A wrongful death civil suit against the District of Columbia in 1998 awarded \$2.8 million in damages for negligence and malpractice to Margie Hunter in the death of her child.

In rural Georgia, Robert Eads died unnecessarily because, as a transman, he had non-treated ovarian cancer. Eads, a parent of two boys, was denied

treatment from twenty different doctors who feared their medical practices might be negatively affected by treating a transgendered patient. The ongoing presence of his mate and ohana provided Robert's great relief and joy as he grew weaker, finally dying in 1999.

Eads' last year is documented in the newly released film "Southern Comfort," winner of the Grand Documentary Jury Prize at the 2001 Sundance Film Festival.

Under the cooling banyan trees of McCoy Pavilion, over 200 Honolulu nurses, therapists, doctors, human service workers, and social workers socialized and discussed issues and solutions affecting health care and medical services for transgendered people. Many personal stories were shared. This day-long education conference, "Everything You Wanted to Know About Transgenders But Were Afraid to Ask," was organized by a Life Foundation outreach committee for transgender community action. Remembered as a huge success, the conference improved the attitudes of many of those in attendance—including several local transgendered men and women.

No other conference has been as effective in educating medical personnel and care providers. On that day they came away more tolerant, accepting, and understanding of transgendered people and their lifestyles.

An island-wide educational program focusing on the health care and medical service issues of transgendered people should be organized and lead by Hawaii's caring professionals. Many doctors, nurses, therapists and social workers have caring attitudes and work diligently to provide quality medical services equally to Hawaii's wide diversity of people. They are skilled and well-respected and in position to lead and inspire others in a Transgendered People in Hawaii Health Services Education Program. I envision a mission statement for such an educational effort: "Hawaii's health care providers and medical personnel should recognize that transgendered people are unique human beings and part of the wonderful diversity of human existence. Transgendered men and woman should be afforded, in

the same way as all people of Hawaii, unrestricted health services and unbiased medical care so they may lead healthy lives and attain a dignified, peaceful death."

## REFERENCES

Napolitano, Nick. (1999, 22 December). We are considered disposable people: Transgendered activists say community lives in fear of violence. GAIN—Gender Advocacy Internet News <gain@gender.org>.

Joint press release, Transgender Nation and Transgenders Against Discrimination and Defamation. (1998, 11 December). Verdict in Margie Hunter's civil suit against the District of Columbia—Jury awards \$2.8 million in damages for the death of her child, Tyra Hunter. For more information contact: Jessica Xavier, <TheXGrrrl@aol.com>

or go to Press for Change website at <www.pfc.org.uk>.

Hughill, Barry. (1998, 12 May). In Ancient Greece, she'd have been a god: In Wales, they spit on her. The Observer (London). Go to Press for Change website at <www.pfc.org.uk>.

*Li Anne W. Taft has been a resident of Hawaii since 1993. She now resides in Honolulu. Employed as an administrative assistant with the SOH Department of Health, she is active as an elected neighborhood board member and is a guest lecturer at area colleges. Please e-mail your questions and comments to Li Anne at <Lwaioli@cs.com>.*

## UNIVERSITY OF MICHIGAN HEALTH SYSTEM

### Comprehensive Gender Services Program

- Comprehensive care: for individuals and families
  - Mental health care
  - Speech/Language therapy
  - Primary medical care (including hormones)
- Plastic and Reconstructive Surgery (including GRS)

*State of the art health care in a  
comfortable and respectful atmosphere*

Phone: 734-528-0895

E-mail: um-cgsp@umich.edu

Alfreda Rooks Jordan  
UMHS-CGSP  
4990 Clark Road, Suite 300  
Ypsilanti, MI 48197  
734-528-0895  
734-528-0986 (fax)



# EDITORIAL

## GENDER, IDENTITY POLITICS, AND EATING OUR OWN

by Alexander John Goodrum



I come late to organizing as a transgender activist. In doing so, I've learned a lot. I've learned transgendered people truly are everywhere and not just in New York, San Francisco and Washington D.C. I've learned many want to quietly assimilate into the white, heterosexual, middle class status quo that is the dominant culture of our nation. I've learned quite a few of us have no wish or desire for such assimilation—that for some of us, our greatest desire is to shake up that dominant culture, to question gender and identity on every level—social, biological, political and personal. I've learned that perhaps right at this moment there is a transgendered person—most likely an MTF transsexual or crossdresser, most likely a person of color, being brutally murdered. I've learned people much younger than I are coming out as transgendered in ways I never believed possible when I was their age and are challenging not only the status quo, but also calling on “old” activists like me to take another look around and see the world through their eyes.

And I've learned that, perhaps like all other communities, we love to eat our own.

Some of you reading this are aware of the controversies and conflicts swirling within the transgender community, most of which focus upon the organization GenderPAC. For those

of you who aren't up on it, here's an abbreviated version. A significant number of transgender activists and community organizations have taken issue with GenderPAC's expansion of its mission and vision to incorporate a larger view of gender rights rather than a specific and focused emphasis upon civil rights advocacy for transgendered people. Depending on whom you ask, this reinventing of GenderPAC is either the logical extension of its organizational vision to secure the rights of all people to free gender expression—or the cold-blooded abandonment of the very community by whom and for which it was created, nurtured and financially supported.

Being the baby TG activist I am, I come to this drama late. Long after the battle lines were laid down. Long after sides were chosen, opinions formed and set in stone. Long after wounds (both real and imagined) were inflicted.

I've watched carefully for the past couple of years as the battle has played out online, in internet chat rooms, and on mailing lists. I've read statements from individuals and organizations that have taken a stand on the issue. I've received press releases and announcements from one camp or another—a battle of media propaganda that would make the veterans of the Cold War proud. And through it all, I've tried to be a rather casual observer, if one can be casual as they watch some of the best and brightest of their community

consumed in an internal battle that threatens to tear the entire community apart.

Of course my being a casual observer hasn't stopped a few folks from demanding to know where I stand. I've been pulled aside at conferences and been given “information,” primarily innuendo and accusation, so I am up to speed on the situation. I've been directed to websites that were little more than character assassinations in badly laid-out HTML. And I've been emailed privately and off-list by those concerned I was going to make the “wrong choice.”

Want to know what my answer to these people is? Okay, here it is—I really don't care. That's right. I DON'T CARE. You see, I believe almost everyone entangled in this controversy is acting in what they believe are the best interests of the community with which they feel most closely aligned. I believe they're doing the best they can with what they have. I believe mistakes have been made by everyone involved, that the personal has become political in the most destructive of ways. I also believe in change and evolution—that even organizations that have had to be forced to listen to me and to consider my issues can learn from their mistakes and realize they must make a seat for me at the table if they are to truly realize the dream of civil rights for themselves and for others. But most of all, I believe in hope.

I was asked point-blank whose side I was on. This is my answer: I am

on the side of whoever has the guts and initiative to end this thing and make a real effort to move our community forward out of this debilitating and destructive conflict. I'm on the side of anyone who is more interested in healing the wounds than in proving who is right. I'm on the side of those who have the ability and the willingness to put aside their personal and political animosities and seek some way to bring together everyone involved to begin a healthy dialogue, one without finger-pointing and name-calling.

Until that happens, I guess I'm on the side of those who are the most negatively affected by this dysfunctional family feud. In case anyone needs a refresher course as to who those folks are and the issues they are dealing with, allow me to introduce just a few of them. The transsexual-FTM who has lost custody of his child when he began transition; the butch lesbian who lost her job because she refused to wear makeup or shave her legs; the cross-dresser whose wife is seeking a divorce and custody of the children he adores; the effeminate gay man beaten to death and crucified on a fence on a lonely Midwestern plain; the 17-year-old MTF doing tricks in the back alleys of San Francisco because her parents kicked her out when they found "him" wearing dresses; the FTM who died of uterine cancer because he couldn't get insurance approval for a hysterectomy after he had completed sexual reassignment.

Ultimately, it is these transgender, transsexual and gender-variant people who have the most to lose if someone doesn't step up to the plate to end this.

**Alexander John Goodrum** is Director and Founder of TGNet Arizona <[www.tgnetarizona.org](http://www.tgnetarizona.org)>, a transgender advocacy and education organization. He is also co-chair of the City of Tucson Gay, Lesbian, Bisexual and Transgender Commission. He has been involved since 1980 as an activist in GLBT organizing and social justice issues. He is African-American, transgendered (female-to-male), queer-identified (bisexual), disabled, and low-income, and has worked extensively in each of those communities.



## Suzanne Anderer, CPE

Permanent Hair Removal  
A.E.A. Board Certified  
Teacher/Lecturer  
Electrologist

- 1.) Accelerated Flash (H.F.)
- 2.) Flash (H.F.)
- 3.) Manual High Frequency
- 4.) Blend - H.F. - D.C.
- 5.) Multiple Needle Galvanic D.C.
- 6.) Cataphoresis

**(815) 469-0050**  
**8206 Woodvale Rd.**  
**Frankfort, IL 60423**



# thewayoutclub.com

**The Jewel in the Crown of  
London's Alternative Nightlife**

Just a precious stones throw  
from the Crown Jewels !!

**Spectacular Shows  
Wild Events  
Dance & Dine  
Be What you want to be**

**EVERY Saturday 9 till 4am £10 entry**  
**£8.00 B4 11pm - Trannies £5 B4 11pm**

**9 - Crosswall (off Minorles)  
London EC3N**

**web site [www.thewayoutclub.com](http://www.thewayoutclub.com)**

**SO WHAT CAN YOU EXPECT ON A  
VISIT TO THE WAYOUT CLUB ?...**

Since 1993 'The WayOut Club' has brought  
together all ages, cultures, sexualities and  
genders, including, newly 'out' transvestites,  
full time trannies, transsexuals, drag queens,  
family and friends, tranny admirers, and party  
people EVERY Saturday night.

The atmosphere is so relaxed because it really does not matter what  
you wear or what you are. The club is stylish but not intimidating.

Steffan and Vicky Lee are looking forward to meeting YOU soon.

**FREE quarterly newsletter call 24 hrs. 0208 363 0948**  
**plan your visit with tranny help to [www.wayout-publishing.com](http://www.wayout-publishing.com)**



**La violencia doméstica  
afecta a las lesbianas,  
mujeres bisexuales,  
y gente transgénero,  
vengan de  
donde vengan.**

**Domestic violence  
happens to Lesbians,  
Bisexual Women,  
and Transgender  
Folks from all walks  
of life**

**6 1 7 - 4 2 3 - S A F E**

Hotline/Linea de Crisis v/tty

[www.nblbw.org](http://www.nblbw.org)

*The Network*

**La Red**

*Call for Shelter, for Advocacy, or just to Talk*

Llámenos para refugio, para advocacia, o simplemente para hablar.

**TO ADVERTISE IN FUTURE  
ISSUES PLEASE  
CONTACT US AT  
781-899-2212  
OR E-MAIL TO  
[ADVERTISING@IFGE.ORG](mailto:ADVERTISING@IFGE.ORG)**



# MAKING PEACE WITH THE PAST

BY MONICA F. HELMS

**R**ecently, my mother sent me a large box full of photos—photos from my past. She sent pictures of me from the age of one month to just before I dropped the bomb on her about being a transsexual, 46 years later. There were black-and-white prints of me as a young child, pictures of my grandparents, grade school pictures, high school pictures, and many of myself with my two boys and my ex. I had to laugh at one in which I stood next to



The rush of adrenaline remains fresh in my memory, remembering those moments when I cheated death. Twice I held a newborn child in my hands, and then had the privilege of watching that child grow to adulthood. Had I died at age 46, before my transition began, I would still have lived a full life.

the television at age one; the caption my father wrote was, "Why don't you turn on Uncle Milty?" Hmm. That must have been my first exposure to a transgendered person.

I could not believe what I saw in the box. In some pictures I was clean-shaven, in some I had a moustache, and in others both a moustache and a beard. I had a shaved head as a young boy and while in the Navy, and semi-long hair in recent years. Could these pictures have actually been me at one time? They brought many memories flooding back. Yes, they were me. The box represented my past, my memories, my life, all neatly packaged for anyone to see.

I have been on this rock known as Earth for almost fifty-one cycles around the sun. In that time, I have visited over twenty countries, traveled through practically every state in the Union, been 40,000 feet in the air and 1,300 feet under the sea. My heart has been broken more times than I can count, and I have broken a few hearts myself. The rush of adrenaline remains fresh in my memory, remembering those moments when I cheated death. Twice I held a newborn child in my hands, and then had the privilege of watching that child grow to adulthood. Had I died at age 46, before my transition began, I would still have lived a full life.

After living four years as a female, my male past had become a blur—until I opened that box. The stark reality of those Kodak moments sparked the dormant synapses in my brain back to life. These frail photographs dramatically reminded me that I had a past, and it was not the past of a female. I had to deal with this sudden reality check. I felt I had two choices. I could ignore the box and become more and more oblivious to my past, or, the B option, I could make peace with my past.

I chose the latter. To accomplish this, I had to finally acknowledge that I did not start life as a female. The alternative would be to live on that river in Egypt. You know the one. Da Nile.

I am sure that by now readers are asking themselves, "Why should I care what happens to her, or how she handles this?" There is no reason anyone should care about my struggles to come to grips with the past. However, wrestling with the past is a favorite pastime of many transsexuals. The way



Age 13. Check the haircut

Age 27. Can you tell I'm again a civilian?



## Everything I've done has brought me to this point in my life, and those pictures finally made it obvious to me.

one handles it can make a huge difference in the way life progresses. To some, the past becomes a fifty-ton albatross around their neck. Others see their past as necessary to make their life as a new female or new male more rewarding. I had been bouncing between the two feelings, not truly settling on how I wanted to view my past.

I didn't ask to be transsexual, but since I am, I plan on making the best of it. To me, that means I need to embrace the best parts of my past, using what I've learned to make my life as a woman more fulfilling.

I learned a lot about making independent decisions while stationed on submarines. Twenty-one years in various customer service jobs have honed my people skills and the art of negotiating a deal as a woman. Everything I've done has brought me to this point in my life, and those pictures finally made it obvious to me.

As transsexuals, we have to make decisions no one else on this planet has to make. Just deciding to transition can be the most momentous occasion, the one that scares the holy hell out of someone. How to transition on the job, how to tell family members, how to tell friends, whether to love or not, and what

gender to love are all decisions we make in this crazy, mixed-up situation known as transsexualism. Should I staunchly hide my past and become stealth, or should I embrace my past? I've now answered those questions in a way that is right for me. I have made peace with my past.

My past came back to me in a box the other day. Carefully opening the lid, I heard it whisper to me, "You have nothing to fear from me anymore. Be proud of who you have become." I am proud. I truly am. And, as I stare at the baby pictures of my two sons, tears form in my eyes. I am proud of who they have become, too.

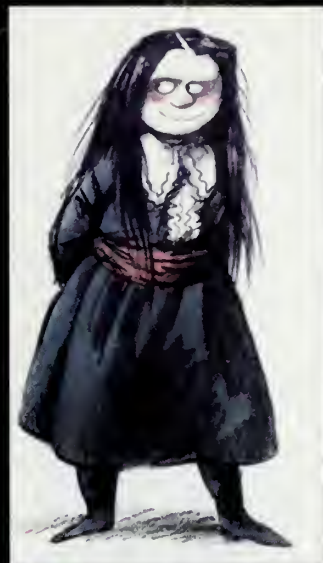
**Monica Helms** is 50 years old and lived most of her life in Arizona. Today, she resides in Marietta, GA. She has two sons living in Arizona, one 19 and the other 17. Arizona was where she started transitioning, nearly 5 years ago, and was also where she began getting involved in activism. Monica is currently involved in transgender activism both on the local and national levels. Send Monica e-mail at [TGActivist@prodigy.net](mailto:TGActivist@prodigy.net).







# AN INTERVIEW WITH RANDI ELISE BRITTAEN



by Larissa Glasser

**S**imply put, not many of us associate heavy metal music with transgenderism. Its cultural roots trace to a popularly perceived heterosexism from the male perspective. Surprised?

Despite the genre's blatant avowal of androgyny, rebellion and empowerment, the average fan of heavy metal music is about as far from the definition of queer as you can get—at least from the queer side of the fence. Despite its outlaw characteristics, metal just ain't a queer place to be.

Having started with popular bands such as Led Zeppelin and Black Sabbath in the late sixties/early seventies, metal came into full flourish during the eighties—the dawn of Reagan, AIDS, and music censorship by the Parents Music Resource Center. It was under these oppressive circumstances that in the United States heavy metal music began to gain ground in the music collections of predominantly male youths (Beavis and Butthead wear AC/DC and Metallica T-shirts). However, a closer examination indicates an appeal across the gender spectrum. Although heavy metal is still perceived in many circles as misogynist and homophobic, there is a power in this music and outlaw identity that harnesses a commonality with queer and trans culture. Occasionally, you may even run into someone who embodies that.

When you first meet Randi Elise Brittaen, you know you've got someone with stories. I was aghast to find that someone in the community was once a roadie for Black Sabbath, Motorhead, and The Ramones. These were seminal bands I grew up with, sitting in my room alone and wondering what the fuck was going on with my body—the music provided the extremity of expression I was seeking. Slayer had just as much influence on me as did The Bangles.

Britt's story goes even deeper than the experiences she had on the road touring with metal bands; her process of coming out, the traumatic experience of betrayal by seeming allies, her healing through the unflagging pursuit of her art are inspiring to anyone who is looking for a place in the community but is not sure where they fit in.

Apart from helping other bands, Britt is a queen of her own scene: her previous band, Briar Rose, did an arena tour in the U.K., while her current band, Grim Luxuria, has



unleashed a full-length CD, "Transylvestite." She is also active within the community: she edits and produces *Rosebuds*, the newsletter of The Tiffany Club of New England, along with her own online 'zine, appropriately called ROAAR. She also runs her own record label, Sleeping Wizard Productions. Somehow, she found a few minutes to talk with us.

**LARISSA GLASSER:** Grim Luxuria just released "Transylvestite." Did you put it on your own label?

**RANDI ELISE BRITTAEN:** Yes I did, but I didn't have to. I had gone to some of the connections I had before and I knew I could avoid the shopping around part of getting a record out, but I was also in the process of opening my own label, ROAAR, so I dropped it on our test label, Sleeping Wizard Productions.

This affords an extremely low overhead and eliminates the middleman. We were successful previously with a sampler of other bands from round the world called World Roar One, so we knew it would work.

**L.G.:** You're the singer of the band. Soon after the release of the CD, you fired the rest of the band. How did that come about? I've listened to a lot of metal, and your band seemed well-rehearsed and powerful. How did this decision come about?

**R.E.B.:** The tracks on the CD were in a demo format for a long time prior to the actual formation of Grim Luxuria. I had put them together as songs with my old band Briar Rose. I write, produce, arrange, promote, and market just about everything I do in one way or another. When it came time to release and re-record the CD to try to get a piece of the New Metal Underground, which does exist and is VERY strong, it was right about the time I decided to bring my transgendered side out of the crypt and allow Britt to start to live and breathe. The four other members of the band were excited about the concept of playing metal as an—in their perception—Drag Witch band. In fact, the drummer, Gretchen Longo, started showing up at rehearsals with shaved legs and skirts and confided to me that she was really a closeted crossdresser! I figured, great, I've got someone in the band who really has an idea as to what I was experiencing. Everything was going really



well in rehearsal, and the recording was a snap, as I had most of it a demo format to begin with. The CD was released and we started getting some response in Europe and Scandinavia, so it was now time to get some live time under our frocks. I had booked three shows in Connecticut, but it seems the idea of a drag band was a good idea as long as no one could see it. The band got ultra cold feet and did not want to go on stage in dresses. Keep in mind that Grim Luxuria was not like most of the other transbands in the respect that we looked less like amazon lipstick lesbians and more like black and gothic over-vamps from the very depth of darkness, so I tried to convince them to look at it from the theatrical aspect—but they were having none of it. It was OK if I wanted to do it, but not them. I figured that if I was going to run into problems at that stage of the band,

I could just imagine what was down the road. So I sacked them.

**L.G.:** Who are your main influences?

**R.E.B.:** Musically, I am influenced by music itself. There are only two kinds of music, good and bad, and both are preferential. Count Basie said that, and I fully agree. The main influences for the "Transylvestite" CD are really two CDs that haunted the shit out of me for a long time: "Soul Destruction" by The Almighty and "Countdown To Extinction" By Megadeth, but I run the whole spectrum, from Elvis Costello & The Attractions to T. Rex to The Ramones, Venom, Motorhead, Sex Pistols, The Clash, The Damned, Devo. It's not the singer per se with me; it is the song. I also pull influences from my Celtic heritage, films, lots of things. If you don't at least look at everything, you eventually become ignorant to something. I do my best not to do that.



**L.G.:** Can you describe your first experience dressing?

**R.E.B.:** I don't think you can really count this, but I actually took a permanent Flair-type marker when I was five and did my eyes in black ink because I saw my sister doing her makeup and I thought I was really supposed to have it on as well! Needless to say, my mother went wild when she saw it, because it was so fine and dark and close to my eyes that she couldn't get it out—so I walked about for a while as a five-year-old Alice Cooper! The real





dressings was about the same age, as I was watching one of my other sisters—I am the last of ten, by the way—trying on her long First Communion dress. My mother saw I was bothered by something, and afterward asked me what I was upset about. I knew I wanted a frock of my own, just like the one my sister had, so I tried to explain how I felt—but at that age, I suppose I must have sounded pretty naff. Later, when my father went to work and no one was around, my mother brought me to my sister's room and let me wear the frock, but something was still wrong, as I had it on over my boy trousers. I asked if I could try everything, which just stopped my mother in her tracks, but she let me try the underthings and petticoat as well, and I think she got the idea that Randy just might really be Randi. Years and years later, she told me she agreed to the name Randy because she could perceive me as a girl, because that is what she was hoping for at birth. She wanted a girl. It became a situation of her dressing me whenever we got the chance until I started getting older.

**L.G.:** Did you let the world know right away? Did you go to any concerts en femme?

**R.E.B.:** No. There was really no reason at the time, and I suppose I had the usual "Don't let anybody find out this thing in me head," so I said nothing—but I also had a fantastic outlet to dress and cross-dress and be over the top as well. I was in the UK and the music scene was really crazy in the early seventies. We had glam rock, so I could tart myself up as much as I pleased and really cross the lines between genders on a regular basis. I was at the old Rainbow Theater in London, watching T. Rex and Bowie and Sweet and all the Glam bands with enough glitter on my eyes to choke a horse, and military jackets and long frock skirts with stack heels and a leather T. Rex "The Slider" top hat that was actually too big for me, and because of the musical counter-culture it was accepted as the norm. When I went home I had to change, but if I stayed with my friends, I usually stayed dressed, and no problems were had at all, unless you count trying to remove day-old applied eye glitter!!

**L.G.:** Did you develop your onstage persona over time, or has it been relatively consistent since you first began to perform?

**R.E.B.:** It might be hard to grasp, especially if you know me in person, but I am actually quiet and reserved. My early music heroes were stylish glam stars. Marc Bolan of T. Rex, David Bowie,

Freddie Mercury from Queen. What I learned from them is the art of performance—Make your shows something different and memorable—but I was still missing something, and that was the ferocity of a real rocker. I got that from Johnny Rotten of the Sex Pistols. Here is a guy who may not have had the best voice in the world, but when he was on stage, you couldn't take your eyes off him for fear that he might come out there and smack you one! He MADE people pay attention to him by just being brutally honest and throwing everything he had into his performance. I took that right into the Metal 80's, and, drawing from Motorhead, Plasmatics, Venom, W.A.S.P. and others, I evolved into this kind of dark, uncompromising nightmare on stage. I have made people back up from the front of the stage with some of the things I've done.

**L.G.:** I understand once you did a stint as a stand-up comedienne. Did you incorporate your trans persona into that?

**R.E.B.:** I started doing stand-up while I was attending U.S. High School in Massachusetts. I was part of the theater company at school, and I had a different sense of humor than the other kids. I was heavily Monty Pythonized, and I actually had to teach the company how to sound English for their plays because they were doing this god-awful embarrassing pseudo-cockney accents that if I was from West London I think I'd have beaten them up out of insult. I performed stand-up at a place called Periwinkles in the old Arcade building in Rhode Island. I had a different routine every week, and was doing very well. I performed at the Massachusetts State Drama Competition and got a standing ovation from over a thousand people. I had the chance for an audition for David Letterman, but the band was starting to attract attention, and I went into music instead. If the shows were going well, I would drop in some weird jokes and the rest of the band would know I was happy with the night because I was in lounge act mode. The only joke they hated was the penguin joke—which happens to be my favorite!

**L.G.:** Have you ever encountered transphobia when your band performed?







**R.E.B.:** Not yet, but then again, I had to postpone Grim Luxuria playing live until I found people that are not afraid of being seen in a frock on stage! I don't think you can call it transphobia if it's the band members themselves that are afraid of the trans band they play in. Weird, huh? Ever wish you were a sea otter?

**L.G.:** Did you find it hard to taken seriously as a transwoman in a male-dominated field?

**R.E.B.:** I honestly think I'm going to have more of a problem with that in the U.S. than I will in Europe and Japan. If your product sucks, then the U.K. will let you know it. If it's good, they could care less what you look like as long as you can continue being entertaining. The U.S. is not like that. You fought against the British for your freedoms and the rights to express them, but it seems like a lot of people are in self-imposed restraint from doing that for fear that their "friends" might be shocked, or something. I often refer to the song "Know Your Rights" By The Clash because it pretty much outlines exactly what I mean when I say that America for all its freedoms tends to deny itself most of them. If you put some conviction behind your right to be who you are and enjoy what you enjoy without compromise to the dismal opinions of frightened idiots, then

maybe there wouldn't be so many phobia-related deaths in the U.S. **KNOW YOUR RIGHTS and USE THEM!**

As for the heavy metal part, it was said that a gay person couldn't survive in the community—which is utter rubbish. Freddie Mercury was accepted right out of the box. Last year, the openly gay former vocalist for Judas Preist, Rob Halford, made a huge comeback. Everybody knew he was gay, and could have cared less. Transphobia in rock 'n' roll is a ridiculous proposition when you take into account that from Little Richard's androgyny in the 50s through the hippies of the 60s and the Glam of the 70s and Annie Lennox's female-to-male drag of the Eurythmics and Boy George of Culture Club and Pete Burns of Dead Or Alive doing the male-to-female part, it has always been around and always will be.

It's the talent aspect that truly decides life or death in the business. Trans in the metal world? Look at the Overdrag of the Gothic bands.

**L.G.:** You've been editor of *Rosebuds* for some time now. When did you first begin visiting the Tiffany Club? What do they think of your band?

**R.E.B.:** I almost didn't become a member of Tiffany Club Of New England because I had always heard it was too posh and



nose-in-the-air, but I didn't see that when I was there, and I became a member. It's really a great place with some incredible people, and I think it serves its purpose as a haven and a way out to many in the community who may not know there are places to be trans and not feel like an object, freak, or disgrace. Their First Event function at the beginning of each year is one of the most informative and entertaining I've seen. I'd like to throw a bit of flash to it, but—I did the poster for it last year. You really have to attend to get the proper feel for it. When I became the editor of *Rosebuds*, I thought the newsletter was dire at best. It was two steps away from publishing recipes! The first thing I did was literally destroy the format. I was publishing the thing sideways. I made things look like old Marvel comics and loaded it with fonts from planet weirdo. Initially, the upper levels of the club were horrified, but they did start to see it settling into its new image slowly, so they let me run with it. It was starting to be talked about by the members again, and there was some anticipation as to what the next issue would be like. I then started writing articles based on the community, from the entertainment aspect to the dark issues that plague us—the stuff no one wants to look at because their trans world extends no further than their mirrors or the accepting restaurant they frequent. They delude themselves with the idea that nothing really wrong is being done to the community. I wrote about trans girls having to prostitute themselves to make a living and survive and the dangers of the in-community pecking order of transsexualism and the corrupt tabloid media that paints and promotes us as monsters that deserve to die the deaths we do because our lifestyle asks for it. This got me some praise from other editors in the community, and some surprise acknowledgment from activists that I really treasure, but it got me some very angry heat from Tiffany Club's upper levels as well. They felt the newsletter should cover the stories submitted from its membership, which I DO try to publish when and IF I get them, and promote the Club's upcoming events only; to that, I couldn't disagree more. Unless you make people aware of injustice and clearly and defiantly stand up against it and make the unknowing aware, then you will continue to be victimized by it. It's not all First Event or Southern Comfort—and I mean no disrespect to either. What I'm saying is people attend these things, dress up, go to a seminar or two, attend a fancy dress ball, and remain oblivious to the fact that there is a world around them that harbors those who would think nothing of eliminating them. It's not all fashion and safe functions. To quote a great lady who I respect with all my heart, Ms. Holly V. Ryan [one of four recipients of IFGE's 2001 Trinity Award, also featured in *OUT AND PROUD*, *Tapestry* #89—L.G.] "Take your head out of the mirror every once in a while and see what the real community is going through." I see all the newsletters that come to the club and every newsletter including *Rosebuds* as of late reports or should I say reprints acts of violence when they occur. They never print any awareness articles that could have saved somebody or unite transpeople against an injustice. It's all swept under the frock and the happy trannys go on, oblivious to the hatred and discrimination of society—until they are killed by it.

I was, without going into detail, asked to take apart a major Boston tabloid by way of a parody issue. It scared the Club's establishment to the point it was never published and restrictions were imposed on me as editor.

Everything I put in *Rosebuds* has to be approved before going to print. I request to do the front cover and my editorial page as I wish and was given that, provided it was approved. I no longer write anything for the newsletter. I print what I'm given. The real issues in the community do not have a voice there. *Rosebuds* is the victim of a journalistic orchidectomy. As for Grim Luxuria, a few people know about it but I don't bring it up much. I don't think they much care about it either way.

**L.G.:** So what happens with Grim Luxuria now? Are you looking for a new backup band?

**R.E.B.:** The CD is out and getting some attention in Scandinavia, so I'll just have to wait and see how it goes. I would like to assemble another version of Grim Luxuria that would not be afraid to play in public in a dress. I have songs waiting to record—like "Black Carousel," which is based on one of my favorite stories, "Something Wicked This Way Comes." I'd also like to update some stuff from the first Briar Rose CD, like the song "Morbidity Angel," which is a VERY sick song and quite theatrical. I also have my first trans-based song in "Wall Of Death," about Gwen Smith's transgender memorial on the internet. Not giving anything away, E-Mail me, Gwen!

**L.G.:** And you'll also be concentrating on your label? Which bands have you signed so far? Can you tell us more about *ROAAR Magazine*?

**R.E.B.:** *ROAAR Magazine* is the on-line Artist & Repertoire Department for ROAAR Records. I started it because I was tired of all the gutless rock 'n' roll that came out of the nineties. We picked up some really great bands in Fairytale Abuse from Scandinavia, Cryptameria and Wings of Mercy from Virginia, Umbræ from Mexico, and Acetylene from Rhode Island. I'm not sure if Grim Luxuria will re-release on the label. I'd like to record the newer material. I might also tighten up some more mainstream rock stuff I did to release as The Hitchcock Blondes. Other than that, I'll continue to go on upsetting the Status Quo as often as I can.



**GRIM LUXURIA—**  
**TRANSYVESTITE,**  
 Catalog # SWP-666,  
 Sleeping Wizard Productions,  
 72 Randall Shea Drive,  
 Swansea MA 02777  
 <sleepingwizard@aol.com>



# ASPECTS

words and photography by Mariette Pathy Allen

June 22, 2001, a warm, humid Saturday, happened to be my birthday. I decided to celebrate by immersing myself in two aspects of life that have always fascinated me: art and gender, so I took the train to Albany. I taxied across the river to Troy, a beautiful, bleak old industrial city often used as a backdrop for historical movies. The artists' reception at Fulton Street Gallery, which lies on a quiet, tree-lined street, was in full swing, making history.

"Aspects of Gender," the brainchild of Helen "Montage" Farrell, was as far as I know, the first conference devoted to art made by people of transgender experience. Although some conventions, notably those organized by transmen, have included art exhibitions and an occasional art-related workshop, art has never been the main subject of any transgender gathering.

The event was sponsored by the Transgender Independence Club (TGIC), the Capital District Gay and Lesbian Community Council, and the Fulton Street Gallery, a non-profit gallery dedicated to providing support and exhibition venues to emerging artists and working. The 1500-square-foot gallery was bright and attractive, with a large front room, a sectioned-off second room with a conference table, and a small office upstairs which temporarily housed IFGE's Synchronicity bookstore. Since there were but five artists in the exhibition, each was able to have a generous display.

The next morning, all of the exhibiting artists except Melodie were joined by Moonhawk River Stone, a therapist and writer; Colleen Skiff, the Fulton Street Gallery director, an art therapist, art teacher and artist; Denise Leclair, the manager of IFGE's Synchronicity bookstore; and myself. We gathered around a conference table to discuss issues relating to art and gender. We wrote down questions and picked several topics to discuss. The resulting conversations deserved to have been taped. Lacking a recording, I am relying on my scratchy notes to re-create some of them.

**Do transgendered folk have more or less credibility in dealing with sex and gender issues?**

- Yes, in that we deal with both sides of ourselves. We speak from experience. We live it in such a rich way!
- No. We lose credibility because our situation is too central to who we are.
- Male-to-females are more sexually repressed than the average person; they lose credibility in sexual terms. Female-to-males,





# OF GENDER

however, tend to be more comfortable dealing with sex and sexuality. Because we come out earlier, we have the youth factor going for us, plus we take testosterone.

## Is transgenderism a form of art in itself?

- Yes. We perform our presentation. We're self-palettes. My vision of myself is what I became. Am I work on display or work in progress? Art could be anyone redefining themselves. Is life, then, art?
- Our bodies are art. We can sculpt them. Even the way we dress in the morning is an artistic or at least self-expressive decision. Appearance is a form of communication. We can decide to conform to gender stereotypes or choose to be outrageous.
- I like to play with my self-image: I'm about to get a floral tattoo on my breast. I hate the fashion police! I'm a visual iconoclast! I believe in growing your own colors. I like to dress differently, depending on what I'm doing. No matter what mode I'm in, I like my wife to dress me. She's an artist, too.

## What's more important to your creativity: being transgendered, or being an artist?

**Montage:** My main expression is being an artist. I get inspiration from my experiences as a transgendered person. If I had been born female, I would have been transgendered, too!

**Moonhawk:** If I think of myself as a clam, what names would I give to the sand that comes in to become pearls? I was always different: I was bright and inquisitive, I was interested in art, I was adopted, and I was transsexual. What stimulates art is difference and discomfort. Something pushes the creative force.

**Peter/Padra:** I disagree with that: I don't think the artist has to suffer to make good art. I think it's genetic—it's a sense that I *have* to make art. I think good art is chosen and channelled.

**Moonhawk:** There's a place in me that needs to create. My question is, always, "How do I use my ecstatic experiences to make art?"

**Colleen:** I'm more comfortable putting myself in my artwork than in my



# HELEN "MONTAGE" FARRELL

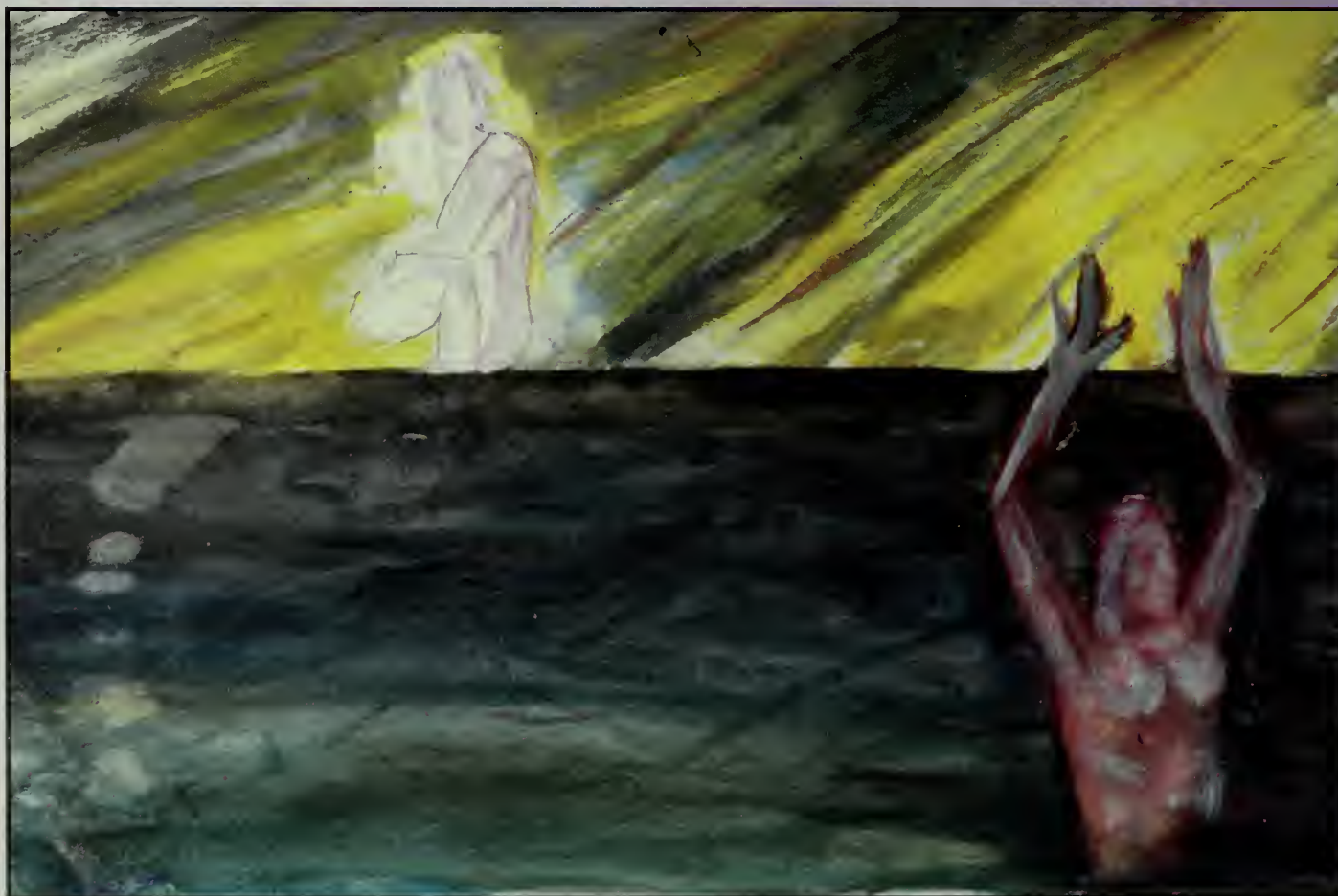
Helen Montage Farrell has been involved in the arts since 1965, exploring many media. Her artistic expression gained strength and meaning as she came to terms with her personal gender issues. Most of her selections for Aspects of Gender have been in response to the hostility toward T people.



Shamon Waiting Acrylic on Paper



"Stephanie's Demise" Acrylic on Canvas



Moving On Acrylic on Paper, 15 x 22



physicality. I take more risk in my art. People lose too much of themselves if they're too prominent, too out there.

### Why did so few artists participate in this conference?

What an extraordinary amount of talent there is here in this space! I want to see more. We speculate that there were probably a number of artists of transgender experience who didn't feel their art had anything to do with that aspect of themselves. Others may not have wanted to out themselves with the transgender label. Perhaps even attending the exhibition might have felt too risky to some people.

After the discussion, Moonhawk offered a writing workshop. Here are a few notes I took while absorbed in his moving and stimulating presentation.

Moonhawk asked how people of transgender experience could create less declarative and more inspirational writing. How could we write heroic stories? Could our vision come from seeing possibilities rather than seeing obstacles? See your life as a fairy tale. In *The Little Mermaid*, the question is: what do you have to give up to get what you want? *The Ugly Duckling*, with which we can identify, shows the universality of experience. As transgendered people, we have models or archetypes we can use such as

shamans. Shamanism is part of every ethnic tradition. Fairy tales always include a transformative piece, a process or journey, which is also part of our lives.

Asked how writers bypass resistance, Moonhawk suggested that we go to where we live in our bodies, that the body is spiritually connected.

We ended with our group fairytale, created spontaneously as each person around the table added a line to the narration.

#### In Flew A Bird

Through the most magestic of windows  
As if going from one dimension to another.  
She alighted on the bedframe, singing allelujah!  
Outstretching her wings to greet the present before her,  
She stifled a yawn and reached for some champagne.  
Who left the window open? the old lady cried.  
Not I, not I, from the mirror came the reply.  
The bird flew to the window, alighted, and began pecking  
furiously at the glass.  
And the glass vanished!  
The bird fell through space, chased by the old lady with the  
broom.  
In flew another bird, prettier than the last, exclaiming, I am  
not pretty! As she reached for the champagne.  
All creatures are beautiful! came the reply from the mirror.  
The mirror cracked, the champagne was sipped, the  
change began.  
Oh! said the king, fingering his locks of golden hair,  
I am so glad to be rid of that old woman.  
The bird lifted his crown and flew further, as smoke bel-



All photographs by Mariette Pathy Allen



# K A R E N F A B I A N E

Karen Fabiane has been painting seriously since 1968. In 1977 she began exhibiting in galleries and other venues on both coasts in group and one-woman shows. Her paintings feature color, with use of figures and sometimes landscape. Karen's paintings of people (almost always women) represent communication among women as part of an ideal or at least a better world.



# P E T E R P A E D R A B R A M H A L L

Peter/Paedra Bramhall is a sculptor who has worked in glass since 1970. S/he was featured in the winter 1998 *Transgender Tapestry*. The three sculptures in the exhibition deal with blood as a life-giving force. Peter/Paedra is comfortable with making art that is confrontive and believes that art is positive even when it deals with hard issues.



All photographs by Mariette Pathy Allen

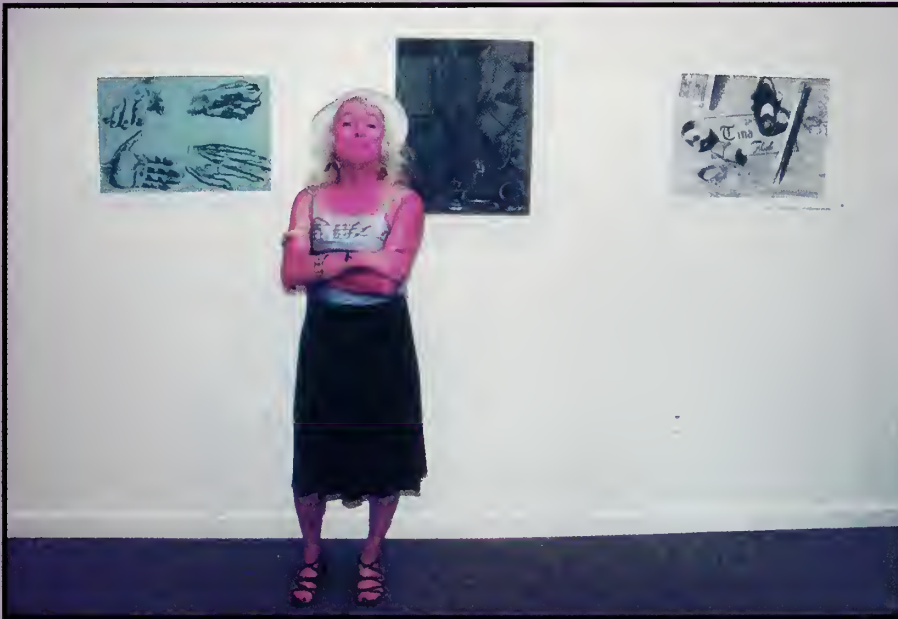


# M E L O D I E   W A R N E R



Melodie Warner believes photography is not just capturing the moment or demonstrating knowledge of filters, exposures, and shutter speeds, but rather capturing the subject in a way that evokes in the viewer emotions similar to those the photographer experienced when she took the photo. Now semi-retired, Melodie was a writer, editor, photographer and graphic designer for more than 20 years at a New York State agency.

# T I N A   A N D R U S



Tina Andrus started drawing at the age of three. In addition to being recognized for his drawing talent, Tom was also a science whiz-kid. He got an A.A.S. in Electrical Technology. Then the 60s came along and he got serious, becoming a folk singer and guitarist. He has always drawn cartoons. And she has always been a crossdresser. Tina Andrus became legal in the summer of 1998 and is presently taking art and graphic design courses at Sage Junior College of Albany, N.Y.

lowed from the cracks in the mirror to the king s hair:  
A compendium of developments transformed the king into  
a beautiful princess.  
Thus the spell was finally broken!

My journey to historical Troy, to the land of shamans, sorcerers, and singing sirens, ended. Moonhawk's smooth-gliding coach-and-four (automobile) whisked me back across the enchanted river to Albany, where I boarded a friendly whistling monster homeward, my birthday wishes for an adventure in the exploration of art and self-presentation granted. The painter, photographer, writer, and inner gender-explorer were all satisfied with being present at the birth of a new kind of gathering.

*The transgender subject has long been a compelling one, and has been photographed by outsiders and rendered strange, monstrous, a distant other. No outsider has brought a more loving gaze to the enterprise than Mariette Pathy Allen. Her compassion draws trust and real emotion from her subjects, and her images are imbued with all the dignity, the longing for peace and justice, and the humor that transgendered people can express. In her eyes all people are multi-dimensional human beings, and gender informs and enriches her subjects rather than enclosing them in roles and responsibilities they can't escape—Jamison Green*





# Gender Transcendent Priests in South Sulawesi, Indonesia

by Sharyn  
Graham

The bissu are  
imagined to be  
hermaphroditic  
beings who embody  
female and male  
elements . . .

For the past few years I have been conducting anthropological research into ideas and forms of gender in South Sulawesi, Indonesia. While initially I was concerned with men and women, upon arrival I realized that gender in South Sulawesi is much more complex.

Among the Bugis of South Sulawesi, four genders are acknowledged, plus a fifth para-gender identity. In addition to male-men (*uranai*) and female-women (*makunrai*) [categories similar to those in Australia], there are *calalai*, *calabai*, and *bissu*. In this article, I will focus on *bissu*, who act as priests.

The Bugis, the largest ethnic group in South Sulawesi, have an incredibly rich oral history, as well as an extensive history of written material. If you were to ask someone in South Sulawesi how they imagine their world came to be, you would probably be told a narrative in which the *bissu* play a central role.

You ask how this world came to be? Well, let me tell you. Up there in the heavens, the gods decided they would bring life to this lonely planet. They therefore sent down one of their most aspiring deities, *Batara Guru*. But *Batara Guru* was not good at organizing things. To do all of this, two *bissu* were needed. So the gods sent down two *bissu* who flanked *Batara Guru* as he descended. And when they arrived, the *bissu* set about making everything blossom; they created language, culture, customs [*adat*] and all of the things that a world needs if it is going to blossom. That's how the world began, you see [*Haj Bacco*].

In addition to the rich oral tradition of the Bugis, origin narratives have been recorded on lontar palm leaves since around the sixteenth century. One such recorded narrative tells of *Sarawigading* and *WeCudai*, the marriage of whom resulted in the birth of the first human on earth:

*Sarawigading* desperately wanted to marry with *WeCudai*, but she lived on an island in the middle of the lake. *Sarawigading* had no



way of getting to the middle of the lake, but he knew he must. Sarawigading decided he must make a boat and paddle out to WeCudai. But how to make a boat? If only he could cut this massive tree down. But try as he might he was not powerful enough to do so. Sarawigading burst into frustrated tears and cried long into the night. He would never be able to cut down this tree and make a boat and he would never reach WeCudai. But there was a bissu in the heavens above who heard Sarawigading cry. The bissu descended and said, Please don't worry, I will cut down the tree and help you make the boat. And the bissu cut down the tree because s/he had the strength of both man and woman, and mortal and deity.

What these origin narratives serve to demonstrate is that the bissu have a primary position in the minds of the Bugis in their imaginations of the past. Recourse to such important roles allows the bissu to assert and maintain a revered position in contemporary Bugis society.

So who are the bissu? The bissu are imagined to be hermaphroditic beings who embody female and male elements. While it is enough that one's body is imagined hermaphroditic, while often being anatomically male, bissu consciously dress in ways that highlight male and female characteristics. A bissu may carry a man's *badi* (knife), but wear flowers in his hair like a woman. Not only, however, do bissu have to combine female and male attributes, they must also combine human elements with spirit elements. It is essential that the bissu have good connections with the spirit world in order to make contact with the gods. To do this, bissu must be part spirit (*dewata*). In order for them to

be possessed by spirits—so they can thus bestow blessings—bissu must also be part human (*manusia*). In essence, then, bissu are female/male, deity/mortal beings, who can be and often are possessed by spirits in order to give blessings.

The main role of the bissu, then, is to bestow blessings. And blessings can be for just about anything. A bissu blessing is performed before planting rice and before harvesting; bissu consecrate marriages; and—what may seem ironic, but actually is not—bissu give blessings to people before they embark on the Islamic pilgrimage to Mecca. The reason this is not ironic is because of the way in which the Bugis have managed to syncretize pre-Islamic beliefs with Islam, which forbids transgendered behavior. For instance, before Islam, the Bugis honored a god called *PaTotoe*. Many Bugis believe that Allah is actually *PaTotoe*, but by a different name. Moreover, while the bissu still call to deities to possess them, they always begin by seeking the blessing and advice of Allah. The bissu have altered some of their practices, such as walking on fire, because it is believed to be contrary to Islam.

How do bissu bestow blessings? In order to give a blessing, a bissu must be possessed by an appropriate deity. Only bissu can become possessed, because only bissu are the required mix of mortal and deity, feminine and masculine. To awaken the deities, the bissu first perform an elaborate ritual involving chanting, music, and the offering of ritual foods. Once the deities have been





awakened, they select from among themselves which one is best able to offer the requested blessing. This deity will then descend and possess the bissu. The bissu will awaken from trance and their entire demeanor is different; they become irritable and aggressive. This change in demeanor is not enough, however, to convince the people gathered around, and more importantly, to convince the person who has requested that the bissu has now been possessed. Proof of possession is sought. In response to this challenge, the bissu must then perform the *ma'giri*, or self-stabbing. To perform this, a bissu will take a sacred *kris* (knife) which has been passed down through many generations of bissu, and attempt to penetrate their skin with the kris. Bissu will even go to the extent of lying on the floor with the kris pressed into their throat. Other places where the kris is aimed are the palm and temple.

If the kris does not penetrate the skin, the bissu is said to be *kebal* (impenetrable), and thus has proved his invulnerability—a sure sign that the bissu has been possessed by a powerful spirit. The bissu host, and the deity who has possessed him, are then able to offer blessings. If, however, the kris does penetrate, the bissu is said to be possessed by a weak, impotent spirit, or no spirit at all, and are therefore not allowed to bestow blessings.

How do you become a bissu? It is believed you are born with the propensity to become one. Most auspiciously, this is revealed in a baby whose genitalia is ambiguous. Ambiguous genitalia is not enough to ensure that you become a bissu, however. Moreover, ambiguous genitalia need not be visible; a nor-

native male who becomes a bissu is believed to be female on the inside. By the age of about twelve, if a child demonstrates a close connection with the spirit world, they are groomed to become a bissu. In the past, such a child would be apprenticed to the royal court. Nowadays, a child will become the apprentice of an individual bissu. After many years of training, an apprentice bissu will undergo a number of tests in order to become a bissu. This includes, among many other tests, lying on a bamboo raft in the middle of a lake for three days and three nights without eating, drinking, or moving. If the apprentice survives this and wakes from the trance fluent in the sacred bissu language *Basa Bissu* or *Bahasa Dewata* (language of the gods), they are then accepted as a bissu.

A study of the bissu and their role and position in Bugis society has the potential to make some substantial contributions to our understanding of how different societies organize and interpret gender. Not all societies assert that there are just two genders, woman and man, attached respectively to two biological sexes, female and male. Some societies, such as the Bugis, acknowledge four gender categories, in addition to a fifth para-gender group—the bissu. It is from the Bugis that we can learn much about acceptance and respect for a panoply of gender identities.

Sharyn Graham is a Ph.D. candidate in the Departments of Asian Studies and Anthropology at the University of Western Australia.





**www.tgforum.com**

**The Best Place To Be  
On The Net...**

- 50 weeks of e-news
- Free email account
- Free personal website
- Free Resource Center
- Only \$37.50/yr.



**3D Communications**  
POB 80588  
Valley Forge  
PA 19484

**CDS**  
POB 61263  
King of Prussia  
PA 19406

**Lady Like  
Magazine**

**Just \$36 for 4 issues  
filled with the stuff  
you want to read.**  
**www.cdspub.com**



Ladies,  
create the fabulous  
styles of classic beauties  
with a look that sizzles!

Enjoy the style and elegance  
of living in our world of beauty.

- Color coordinated makeup kits for  
specific skin types
- Makeup and styling tips
- Jewelry & makeup accessories
- Rx "effective" skin care creams-  
topical anesthetic, skin lightener,  
skin growth hormone

*glamorous looks for  
special women*  
**lgeosmetics.com**

Secure SSL Shopping - Confidential - Plain Packaging  
AMEX/VISA/MASTERCARD/DISCOVER - FAX ORDERS AVAILABLE





In 1997, my then 11-year-old son Zachary walked into the bathroom to catch me coming out of the shower. At that point I'd been on hormones for a little over a year. He looked at me and said, "Wow Dad, you're growing udders."

A familiar dilemma gripped me. When should I tell my son? When should I sit him down and have that heart-to-heart discussion I'd been dreading? What words would I use? Daddy is really another Mommy? Nothing sounded right in my head. Eleven is so young. Nor was I ready. So I reacted as I always do when I'm uncomfortable: I made a joke out of the whole thing by mooing like a cow.

Months later, Zach looked at the shoe rack behind my door and said: "Dad, why don't you get rid of mom's old clothes?" The rack contained rows of women's shoes, 24 pairs, all mine. Likewise, my closets were stuffed with both boy and girl clothes. "Why don't you give them back to her?"

Here I'd thought Zach was slowly absorbing my whole transition by osmosis. I thought he'd seen my women's things (which I've never hidden), knew they were mine, and just declined to comment. Not exactly! Truth of the matter was, he figured they belonged to his mother, who'd been gone since he was two years old.

"Why don't you get rid of them?" he asked.

Okay, here goes nothing. "Because I wear them." There, I'd said it!

When I saw the look of confusion cross Zach's face, I added the joke tag line: "When you're in bed. I like to wear them when I'm vacuuming at 2 am."

He shook his head, "You're so crazy!"

Again, another deflection. How long would I be able to keep this up?

One day, I knew, we'd have that heart-to-heart. It was only a matter of time. I'd been on hormones





# SHOWDOWN WITH A SON

by STEFANI MOORE



DEEP DOWN I KNEW IF HE COULDN'T  
HANDLE THE SITUATION, I WAS  
GOING TO BE DEVASTATED.



# EACH MONTH SPENT ON HORMONES WAS MAKING THE CHANGES HARDER TO HIDE . . .

since July 1996 and living fully as a woman while Zach was with his mother on weekends.

Initially that had been enough to satisfy my needs to live as Stefani. His mother knew. My parents knew. My friends were finding out, one by one, but I resisted confronting the issue with Zach. Deep down I knew if he couldn't handle the situation, I was going to be devastated. I love my son dearly. He's a big part of my life, and it scared me to know that the day was fast approaching when I'd have to come out to him. Each month spent on hormones was making the changes harder to hide. Somewhere ahead loomed an inevitable showdown. So I waited for the proper time to present itself.

It came a year later, when Zach was 12. One day he walked into the house, and said disgustedly: "Dad, Megan says that Cavellucci is a man." "Mother" Josie Cavellucci is a dear old friend, an enigma. She's a 75-year-old drag queen, wit, and local celebrity (you could say she was a full-time crossdresser, but she'd consider it an insult and have to "lay you out.")

Zach has known Mother since he was four years old. He's always seen Cavellucci as a woman, and accepts her that way. Megan's mother, my next door neighbor Trish, is a bartender and a bit of a gossip. It irked me that Trish obviously could not keep her mouth shut. She knew Cavellucci, and she knew gays, drag queens, and transsexuals went in and out of my house as if it were the corner grocery store. I wondered what Trish had told Megan about me.

Instead of answering Zach's question, I, ever the clever artful dodger, responded with a question: "What did you say?"

"I told her she's wrong. Cavellucci is a woman!"

At that point I clammed up and let Zach believe what he wanted to believe. But at that moment, I knew the cat was out of the bag. It was only a matter of time before Trish told Megan I was a transsexual and that too got back to my son. Who did I want the news coming from—Megan, or myself? High noon and time for the showdown had finally arrived.

The very next night I took Zach to dinner at his favorite restaurant, Chi Chi's. It wasn't to soften him up so much as to put us in a place where I knew we'd be able to speak one-on-one, uninterrupted.

I began by saying, "Zach, do you remember the other day when you asked about Cavellucci?"

He looked up warily. "Yeah?"

"Well, I never answered your question. And we need to talk about it." I took a deep breath. "The truth is, Megan is right. Cavellucci was born a man."

He put down his fork. "What? No way!"

"It's true."

Zach took a bite and chewed thoughtfully. "If Cavellucci is a man, then why does she dress like a woman?"

"Well... because inside, Cavellucci is a woman. She might have been born a boy, but she'd rather live as a girl, and that's the way she's spent most of her life. That's why she dresses that way. It's what makes her comfortable. You have to admit, she looks more like a woman than a man, right?"

Zach's brows remained closely knit, deep in thought. This was all new to him. I could see him absorbing the whole thing. "I guess...."

"Sometimes people are not what you think. Do you remember Danee?" Danee was my dearest friend in the world, a person I still love very much, who died in 1995. She was also a full-time, pre-op transsexual. Like Cavellucci, Zach had known Danee from a young age, and never considered her anything other than a beautiful woman. It seemed unfair to out her now, but I rationalized it would sound better coming from me than from someone like Trish. "Well, Danee was a transsexual. She took pills that helped her become a woman."

"No way!"

"Yes, it's true. She went through several operations to help her live that way." Zach had been in the car when I drove Danee to New York City for her implants in 1992. He sat with me in the doctor's waiting room. He was only 7 years old and had not fully realized what was going on.

Zach motioned down toward his crotch, "Did she have an operation?"

I was amazed my son knew enough to even ask the question. But no, Danee had never gone that far. Yet if it helped Zach think of her as more of a woman that way, a little white lie wouldn't hurt. "It's called a sex change operation."

Zach's wheels were turning, but he wasn't bowled over. He considered all this.

"Does what I just told you make you feel any less towards Mother Cavellucci or Danee?" I knew he'd loved them both dearly.

He didn't even hesitate. "No, I still love them. It really doesn't make a difference."

I breathed a sigh of relief.

"What I want to know," Zach said thoughtfully, "is if you're going to do the same thing. Do you want to go through a sex change operation too?"

Children can be marvelously perceptive. There it was. The question I'd dreaded, the subject I'd been avoiding for the last 12 years and through this entire dinner conversation.

Yes was the proper answer, but at that point, I wasn't ready to admit it to him. "I don't know," I said. At that point in transition SRS was a dim desire, made distant by such roadblocks as this one with my son. The hormones were my way of trying to find some happy medium. "But I'm taking hormone pills, just like Danee did."

"Why?"

"Because I want to be able to live as a woman." I wanted to say it in a smart-alecky way, like one of the Monty Python troupe. All of this was getting just too serious, too close to the bone. I should have felt comfortable explaining who I am, but these were issues I struggled with myself, and I didn't want to convey my confusion.

The whys just kept on coming like a missile barrage. I did the best I could, but to a great degree, I don't know that I was completely honest, and by using a certain amount of deception to cover my embarrassment, I slowed down the process.



With some of these things, you need to go slow. Children need stability, not drastic changes in the domestic scene. At that point, during our initial conversation, to have told him I was going to go through a sex change would have rocked his world to the foundation. So I kept a piece of the truth hidden for a while longer. At least, when we left Chi Chi's the door was open.

I suppose we all have our own particular way in dealing with the coming out process. This is ultimately how it worked for me. I spent the next two years slowly opening the door wider and wider, until today, I believe I have achieved total understanding, and acceptance with my son. How did I do it?

Once that initial showdown had been faced, daily I began pushing the envelope. I did it with a long list of little things, small details. Wearing a little mascara. A little powder. Showing Zach a few photographs of me en femme. Wearing a little perfume. Experimenting with different hairstyles. Switching from mens' straight leg jeans to womens' flairs. Each small, subtle switch along the way was met by comments from Zach, and occasionally a few words of resistance. But by the second or third time he saw me in a pair of womens' boots, he'd accepted the changes. This is not to say I wear dresses or high heels around him. The secret is slow, small, subtle changes. Nothing drastic.

One morning Zach looked at me as I came downstairs and said, jokingly, "What's going on? How come you're wearing boy clothes today?"

It was just a silly comment, but it told me he'd noted the changes. He didn't exactly love them, but he was dealing with it, and he was able to talk with me about his feelings. Which we do, constantly.

By the time Zach turned 14, I was able to talk to him about things I'd always hoped I'd be able to speak about openly. Instead of trying to cover things up by saying I'd been to the doctors, now I could just say, "I was at the electrolysis."

One day I want to sell our home, the house Zach was born in, and move to a new town so I can begin living full-time as a woman. My neighbors know my situation, but not all the young children know—so when I start the real-life experience, I plan to start fresh as a woman. Like a lot of MTF transsexuals, I'd rather be known as a woman, as opposed to the local crossdresser.

These types of issues impact Zach greatly, so he has a right to know how my transition is going to affect him, especially if we move to a new house. Slowly, I've approached him about each of these things. It took time, but by including him in the process, he's evolving with me.

Not every issue is easy. We compromise. As a single child, Zach's friends are like his siblings. They're important to him, and I understand that. He doesn't want to leave the neighborhood till he's finished high school and gone off to college. I agree. He doesn't want me dressing as a woman in front of his friends, and again, I agree.

The latter issue is probably the biggest concern for my son. Teenagers are notoriously rough on each other. All he needs is for the entire school to find out his Dad is a crossdresser, and he'll be laughed at as the kid with a freaky father.

I understand how important this is to Zach, and have complied to the best of my ability. Still, it hasn't been all smooth. Four years on hormones and some minor cosmetic surgery make it hard to hide, even in boy clothes. Zach's closest friends, the ones in and out of our house like they live here, are not stupid.

## ••• SO I WAITED FOR THE PROPER TIME TO PRESENT ITSELF.

One time Zach and his friend Tom walked into the living room to find me and my boyfriend Kevin watching television. I was leaning a little too closely against Kevin's shoulder, a fact that did not go unnoticed by Tom. Later, Zach told me that Tom asked him, "What's up with your Dad? Is he gay?"

So one has to be careful. Teenagers are more perceptive than adults realize. On the other hand, some of Zach's friends who have noticed the changes, have been incredibly supportive. His friend Jason told him, "My mom told me about your Dad. I know he goes out with Kevin. I know how he dresses, and I just want to tell you I don't care. I'll always be your friend."

When Zach told me about this conversation with Jason, I told him, "Jason really is your friend." But if Jason knows, odds are others know too, so a certain amount of danger surrounds my son, at least until he graduates high school in 2003.

So far, nothing bad has happened. No one picks on Zach in school. He's a good-sized boy for a high school freshman. He plays sports and lifts weights. No one is bothering him or burning any crosses on our lawn.

The test I feared most, opening up to my son and possibly losing him, has been met and passed. Having his understanding and growing support, I feel that now I can plan to move forward with SRS. If all goes well, I'll have my surgery in 2003-2004. Those are seemingly distant dates, but they're realistic and give me plenty of time to get each of my ducks in a row. From this point, things can only get easier.

One last thing: I was said I was slow to wear dresses or heels in front of Zach. Well, that barrier was crossed a few weeks ago. I now feel comfortable wearing whatever I want around him, with very little complaint. If there is a problem, it's an argument over style or fashion, not gender. Last Sunday I went to a fund raising benefit for Cavellucci (the poor dear just went through surgery), and when I left the house in a black velvet dress with my hair up in a poof, Zach looked at me wide-eyed and said, "Wow, you look good."

It feels great to be out and accepted, especially by those you love.

This is not to say my relationship with my son is perfect or that all my transition issues are resolved. This is just to say I love my son dearly and that we have open lines of communication. I make no pretense about having all the answers for dealing with children. What I do have is the love and the respect of my son, and for a lot of parents, that's something very, very special.





# A MESSAGE FROM JULIE JOHNSON CHAIRPERSON

*International Foundation for  
Gender Education, Inc.*

I would like to address the condition of the International Foundation for Gender Education with you, our readers and supporters. I feel it necessary for you to have firsthand knowledge of where we are and where we are going.

IFGE offers a variety of programs. The most visible is our quarterly journal, *Transgender Tapestry*. While we maintain this journal as a separate program, it is in reality fully integrated with the rest of the organization.

Many people feel that in this day of the Internet *Transgender Tapestry* is the primary reason for IFGE's existence. I would ask that you read not only about the magazine, but about our other projects and services, and what we are doing about IFGE as an organization.

## TRANSGENDER TAPESTRY

You've probably noticed the many changes in *Transgender Tapestry*. *Tapestry*, as we call it, is one of the oldest, most professional, and well-respected journals of its type. It furnishes a forum for reasoned discussions of gender and related social issues. For many otherwise isolated people, it provides initial and ongoing contact with the transgender community.

Over the last several issues we have tried to give you, our readers,

more meaningful input into the magazine. We have presented new perspectives on the subject of being a crossdresser, a transsexual, or an otherwise transgendered individual. We have tried to eliminate fluff and we have done our best to give you fresh new material. We continue to strive for increased diversity. To this end, we maintain a pro-active policy toward greater coverage of FTMs and people of color.

Dallas Denny, one of the best editors in our community, heads our magazine's staff. We have an equally dedicated Art Director, Larissa Glasser. And we have you: virtually all of the editorial content is provided by you, our readers.

We've found new methods of production that cut cost and allow more use of color. We've reduced the page count to better reflect the economics of producing a higher quality journal for a small, specialized readership.

Our circulation statistics are no secret. We have around 1200 paid subscribers and sell another 2000 or so copies through retail outlets and via our distributor.

Usually, magazines obtain a sizeable portion of their revenues through advertisements. That, however, is not the case with *Tapestry*, probably because of the nature of our subject matter and diverse readership. At best the magazine breaks even. As with other publications in specialized fields, there seems to be a

ceiling to the potential number of subscribers—and as costs continues to increase, our bottom line falls.

## THE CONDITION OF IFGE

*Transgender Tapestry* is but a small part of IFGE as an organization. We continue to provide critical information and referrals to transgendered and transsexual people. We maintain a website at <[www.ifge.org](http://www.ifge.org)>. We continue to operate our Synchronicity Bookstore. We provide grants to worthy organizations and individuals through our Winslow Street Fund and educational scholarships to out and proud transgendered students through our affiliated TSELF program. In 2001, thirteen students in the helping professions received a total of \$20,000 through the independently funded TSELF program.

Rumors about IFGE, many with a kernel of truth, have floated through the transgender community for years. Some of these rumors concerned the often precarious financial condition of IFGE. Current rumors are no exception. When I joined the board of IFGE about four years ago, the organization was broke. We were under criticism for borrowing fifteen thousand dollars from our own balance sheet asset, the Winslow Street Fund (The loan was paid back in full and ahead of time, I might note). Our



audit showed we owed vendors and others a sum close to the entire amount in the Winslow Street Fund.

We worked hard to cut costs and solicit funds to improve our situation. Several people stepped forward with sizeable donations, and by January 2000, things were starting to look better. We had increased our net worth to half the value of the WSF. In March of 2000, we raised \$100,000 at our convention, and it looked as if we would reach our goal of having a net asset value larger than the Winslow Street Fund. Then the stock market started its long downward slide.

Like most charitable organizations, IFGE doesn't receive enough funds through dues (and, in our case, magazine and bookstore sales) to cover the cost of overhead and staff salaries. We've historically required about \$10,000 a month over our revenues to fund our general needs. As is the case with most other charities, our largest donations have tended to come from people who have made money on the stock market. At the time of this writing, the values of stocks have declined almost SIX TRILLION DOLLARS over the last eighteen months. That has been directly reflected in the giving to all non-profits—and in a big way. IFGE is no exception. But not only are our larger donors affected—the slowing of the economy has reduced the size and frequency of other donations.

Although donations have decreased, costs haven't. And so, inevitably, the funds we had built up have been used, and we find ourselves in the same condition we were in four years ago.

In August, 2001, we made the diffi-

cult choice of reducing the size of our offices further reducing the size of our Waltham staff. Also in August, Executive Director Nancy Cain decided to retire from IFGE. We will certainly miss her.

Denise Leclair is now IFGE's full-time manager, assisted by part-timer Joan Hoff, who handles office functions. We estimate that with reduced space requirements and reduced staff, we will be saving close to \$100,000 per year. There's still the same enormous amount of work to be done, of course. Many members of the Board of Directors and others interested in IFGE have taken on functions as volunteers.

## PLANNING FOR OUR FUTURE

At the IFGE Board of Directors meeting held at Southern Comfort on September 22, 2001, the board heard the results of a survey of a cross-section of the "stakeholders" of the transgender community. This study had been done over the summer of 2001. The results were compiled by professionals in this type of work—Erica Lee of Montana and Lisa Scheps of Chicago.

We solicited frank and confidential opinions of what people liked and disliked about IFGE. Nearly half of those who were asked responded and provided invaluable insight. Most also voluntarily left their name and often their phone numbers to further discuss the organization.

What did we learn? Lots! We heard about our faults, both real and perceived.

But equally important, we learned the transgender community does NOT want to see IFGE go out of business, or to lose *Transgender Tapestry*. But we also confirmed what we had long suspected—that the Internet has surpassed other means of communication as the primary source of information, particularly for those just coming out.

We learned that perhaps, just perhaps, the number of people out and in need of the services IFGE—or any other transgender support organization for that matter—is smaller than previously thought. Perhaps we have become unneeded because of our own success in making transgendered people more acceptable and safe.

So where do we go from here? First, we will continue to ask for your financial help—at least until we can formulate a new plan.

In setting up our new plan of operation, everything is on the table. What services will we provide? How can *Transgender Tapestry* best serve its readers? Where will the organization be located, and who will be its employees, if any? How will the organization be funded? Who will be the future Executive Director? Will IFGE exist at all in its present form?

Stay tuned. And continue your support of IFGE!

**Julie Johnson**

Chairperson of the Board of Directors



**PLEASE NOTE:** IFGE's public audits of its finances can be found on its Web Site <<http://www.ifge.org>>. Click on "About IFGE"

### - St. Louis Center of Electrology -

BRENDA L. LAWSON, CPE

Office of: Dr. Robert Young  
224 S. Woodsmill Rd. • Suite 530 •  
Chesterfield, Missouri 63017



(314) 275-8870



### Christine Becker L.I.C.S.W.

Board Certified Diplomate with  
N.A.S.W. and A.B.E.C.S.W.

Individual - Couple - Family  
Evaluation and Counseling for the  
Transgender Community

341 Marret Road (Rt. 2A)  
Lexington, MA 02420

781-862-6170



THE INTERNATIONAL FOUNDATION FOR GENDER EDUCATION, INC. presents

# TG 2002

The 16th Annual Convention of the  
International Foundation for Gender Education  
April 3-6, 2002 • Nashville, Tennessee  
*Co-Sponsored by the Tennessee Vals*



S. Kristine James and Alison Laing  
Convention Management Team  
Photograph by Jamie Fenton

IFGE, Tennessee Vals, and the Rikki Swin Institute, Inc. present a Program Featuring a Veritable Who's Who of Professionals, Experts, and TG Leaders covering the latest in TG Medicine, Surgery, Psychotherapy, Sociology, Self Help, Law and Politics including

Holly Boswell and Zanuti Rose • George R. Brown, M.D. • Richard Docter, Ph.D. • Diane Ellaborn, LICSW • Michael Miqqi Alicia Gilbert, Ph.D. • Armand Hotimsky • Ariadne Kane, Ed.D. • Deirdre McCloskey, Ph.D. • Toby R. Meltzer, M.D. • Douglas Ousterhout, M.D. • David Ostad, M.D. • Jos Megens, Amsterdam Gender Team • Eugene A. Schrang, M.D., S.C. • Mariette Pathy Allen, M.A. • Alyson Meiselman • Attorney Stephen Whittle, Ph. D. • Moon Hawk River Stone, B.S., Psychotherapist • Ms. Bob • Tony Barreto-Neto • Ann Casebeer • Dianna Cicotello • Laurie Cicotello • Carrie Davis • Dallas Denny • Angela Bright Feather • Jane Fee • Michael Gray • Jamison Green • Marisa Richmond • Julie Johnson • Jessica Xavier • Virginia Prince, and others—plus the Virginia Prince, Trinity, TSELF, and Winslow Street Fund Awards.

Experience the warm hospitality of the South and the excitement of Nashville home of Country and Western music.

From the welcoming pool-side reception in the hotel's nine-story atrium on Wednesday evening, to the final gala dinner dance Saturday night, you'll have a grand time. The convention includes a plenary session, workshops, luncheons, special evenings, social events, and tours. You'll have time to renew friendships from previous conventions and make new ones with people who share your interests.

The convention is open to all: from cross-dressers and pre-op TS's who are not "out of the closet" to those who have been out-and-about for a long time; from transgender people "just thinking about it" to post-ops; male-to-female or female-to-male; significant others, friends and family; and the general public seeking authoritative information about the transgender community.

*Something for Everyone !*

**Registration forms will be available  
December 1, 2000**

**For more information regarding the convention,  
contact Kristine James at  
IFGE Convention Management Team  
P. O. Box 61, Easton, PA 18044-0061  
(610) 759-1761, or e-mail: [Skristinej@aol.com](mailto:Skristinej@aol.com)**

**For program information contact:  
Alison Laing, FAX (401) 624-8753  
or e-mail: [Alison@LNG.COM](mailto:Alison@LNG.COM)**

This year a special program is planned for significant others and trans community members who want to come to Nashville to meet friends, but aren't interested in attending workshops. Special transportation to the malls at Opryland is planned and tours of Nashville's museums and attractions will highlight your days. This program is currently in the design stage—the complete program and costs will be announced shortly.

More Information, Schedules and Speakers Complete schedules, with names and topics of speakers, and other special sessions and activities are still in the planning stage. Keep up to date by checking these convention web pages at [www.ifge.org](http://www.ifge.org) (click the convention link on the home page), reading our notices in *Transgender Tapestry*, and watching for our mailings.



FOR SUPPORT  
GROUP LISTINGS  
PLEASE VISIT US  
ONLINE AT  
**WWW.IFGE.ORG**  
AND CLICK ON  
**ORGANIZATIONS**  
OR **WEB SITES.**

•  
BOTH PROVIDE  
INVALUABLE INFOR-  
MATION ON TRANS-  
GENDERISM,  
TRANSSEXUALISM  
AND CROSSDRESSING.

•  
YOU MAY ALSO  
PHONE US FOR  
INFORMATION AT  
**781-899-2212.**  
OR WRITE TO US AT  
**IFGE**  
**PO BOX 540229,**  
**WALTHAM, MA 02454**



## *Florence's Fashions*

*"Corsetry is  
Our Specialty"*

*Personal Service in a friendly  
atmosphere. Dresses, bras, girdles,  
lingerie, breast forms, wigs, hosiery,  
jewelry and novelties.*

*Wed - Sat  
68 Albion St., Wakefield, MA  
01880  
781-245-1385*

### *Crossdresser Sessions.*

*Feel feminine, dress up, and relax in a  
comfortable discrete atmosphere. Wigs, clothing  
and make-up provided. For appointment call:*

*Barbara Mon + Tues at 781-245-6798*

## **IFGE 2002 CONVENTION HOTEL INFORMATION**

TO BE HELD AT THE EMBASSY SUITES-AIRPORT HOTEL  
10 CENTURY BOULEVARD  
NASHVILLE, TN 37214

FOR RESERVATIONS CALL 615-871-0033 BEFORE MARCH 15, 2002

Use registration code 'IFGE' for the special rate with all the extras. This is a Hilton property, so if you are a Hilton Honors participant, be sure to tell the reservation agent. Special IFGE Convention rates are \$109.00 per night single or double, or \$119.00 per night triple or quad.

#### **SUITE TYPES**

5—Executive Conference  
7—Governor's  
95—Double/Double  
185—King  
13—Physically Challenged  
226—Non-smoking



# POETRY

## Questions

by Jonathan Alexander

There is too much time spent in tracing the roughness of my own body. Put your hand away, simple one: I know where you have been and it doesn't matter. This is the open field of your future. You will smell it first: crisp bread breaking on your knees, but you will not think of the past. You will take this and eat of it. You see it and it is good. The water in the wind nourishes. It is all you need. It is becoming your skin, your mind, the material world that inspires each and every one to be more than the flesh that pimples their bodies with identity. You will take from every thing you see, but don't be alarmed: nothing will remain the same. This cosmic fucking is all about change, mutation; and it is not all cancer: and you will regret that, at times, too. For it would be simple if everything were the same, but what then would we become?

Jonathan Alexander's most recent work has appeared in *Chiron Review*, *Sugar Mule*, *Blithe House Quarterly*, *Lambda Book Report*, and *Radical Teacher*. He can be reached at <jamma@fuse.com>.

## Murder in Three Parts

by Captain Snowdon

### Part One

Careful pluck of brow  
Perfect curve  
Purple nails with sparkles  
Yes  
Matching sleeveless mini- dress  
Combats boots  
After all this is a war

### Part Two

A teenager has been bludgeoned to death in Colorado. the teen was apparently abducted from a bus stop wearing lipstick and a dress. his body was discovered earlier today in a wooded area outside Denver...the youth's name has not been released

### Part Three

Shopping for youth stabbed in Colorado compare prices at dealtime Shopping? Buy youth stabbed in Colorado and more at amazon.com  
Find the best selection of youth stabbed in Colorado at ebay

**Captain Snowdon** is a poet, performance artist, activist and street outreach counselor presently living in Vancouver, Canada. Ze published a chapbook in 2000 entitled *Offending Intimacies* and has recently completed a video poem. Ze also sporadically publishes *In Transit*, a genderqueer zine. Captain is currently working on a manuscript entitled *The Dildo Dialogues*.



# The Journal

Volume II, No. 1—Transgender Tapestry #96

In this issue: PASSING, PART II

In this and the next issue, we feature responses to essays by Holly Boswell and Jessica Xavier, which appeared in *Transgender Tapestry* #95. Our authors are Dr. Becky Allison, Marsha Botzer, Jamison Green, Bill Henkin, Alison Laing, Judy Osborne, and myself.

The issue of passing is a crucial one for transgendered and transsexual people, for two reasons. First, it is personal; we each have our own history of passing—or not—and our own feeling about its importance as it applies to us. Second is the political; passing goes to very core of who we are. When we pass as a nontransgendered person, are we passing as ourselves, or as the very opposite of who we are? If there is deception, is it in our early lives, when we pass as transgendered, or after transition—or both? To be true to ourselves, must we or should we do our best not to pass, even when the changes we've made in our bodies cause us pass naturally and without artifice? Finally, must we all rage against the binary gender system? Is the system inherently evil, or is the real evil the lack of freedom to choose one's role within the system?

The essays which follow speak to some, but not necessarily all, of these issues. We invite our readers to send us their thoughts—Ed.

© 2001 by Becky Allison. All rights reserved.

## PASSING POINTS OF VIEW

by Becky Allison, M.D.

Have you heard this one?

Tell us, Senator, what is your opinion of alcohol?

"Well, if by alcohol you mean that hearty spirit which brings laughter and livelihood to social gatherings, which lubricates the gears of business transactions, which makes life's hardships easier to bear, then I say hurrah for it, and I support its legal sale and consumption.

"However, if by alcohol you mean that evil essence which robs the family budget, which is a toxin to the body and the mind, which causes men to assault one another and to fail in their professions, then I say lie on it, and I will work with all my power to prevent its sale and consumption."

So, Dr. Becky, what is your opinion of passing?

Well, if by passing we mean the process by which we blend into society, living and working without attracting unfavorable attention, so that persons who later learn our past history will still view us as the normal human beings we are, then I believe passing is beneficial for us as individuals and for the greater world of transgendered persons.

But if by passing we mean a complete rearranging of life's priorities, going beyond the need for blending in, striving for beauty beyond our reach, creating resentment in our peers, denying to the point of falsehood the life from whence we came, then I have great concern that we are harming ourselves, our relationships, and those who follow our path.

In modern society, our appearance sends visual cues to those who observe us. An unwashed, poorly groomed person

with patched clothing sends a cue regarding economic status. Wrongly perhaps, but predictably, we prejudice that person and form an opinion, which will be difficult to change later, even if it proves wrong.

There's nothing inherently wrong with passing. To say it's "a lie" is a generalization and an overstatement. If we continue logically with that thought, we could say it's a lie for a chemotherapy patient to wear a wig, or for an amputee to have a custom-fitted prosthesis.

There are indeed some instances where passing might be considered a deception, and I will discuss those circumstances. But for the most part, passing is a tool, nothing more, and tools are inherently neither good nor evil.

To succeed in transition, we must go outside our homes to work and interact with society. These interactions are more comfortable if we don't scare the horses and little children. If we pass, our anxiety level is reduced and we are more likely to succeed in the workplace. Passing increases our opportunities for success in business and in social relationships.

One myth about passing is that it is an elitist goal, attainable only by those with extensive financial resources, requiring many cosmetic surgical procedures. This is not the case. Only a small number of transsexual people undergo such procedures. Clearly, many more of us blend into society than the few who have such surgery. Of the majority who do not, most have felt comfortable enough in their chosen role that they adopt an attitude of passability which overcomes many physical disadvantages.

For many of us, the greatest moment in transition is the day we begin living 24 and 7 in our true gender role. The affected mannerisms of a lifetime trying to conform to the birth gender are discarded more easily than we expected, and our voice, our gestures, our behavior begin sending the correct cues. Early in transition there are rough edges, and sometimes some awkward encounters, but soon we find we are so comfortable in our new role that we cannot imagine living any other way. Passing becomes natural and unforced.

Under what circumstances, then, is passing detrimental? When is it a lie? I would answer this by introducing another definition.

Let's define "stealth" as the attempt to create an entirely new identity, wiping out all traces of the old identity, so no one in the person's new circle of friends and acquaintances is given any knowledge of the person's past. Living in deep stealth results in an intense fear of being discovered.

Don't misunderstand: I am not advocating disclosure to

everyone we meet. There's no need for the great majority of our acquaintances to be familiar with the intimate details of our lives. This is true for everyone, not just transsexual people. We just don't need to know most of the time. But the stealth individual may withhold the truth even from persons who do have a right to know, especially a person who may become a life partner. I can imagine the anguish a lover might feel, learning later the partner misrepresented the truth in such an intimate area of life. Even if the partner can deal with the transsexual history, he or she may not be able to overcome the sense of betrayal.

It must be terribly difficult to sustain that stealth life, always expecting the worst, always expecting discovery. I would liken it to going back into the closet, living in denial and fear.

For me, at least, deep stealth is an unacceptable alternative. It sends the message that I am ashamed of who I am and where I've been. That message doesn't help me or those who follow this path after me. It's also unacceptable to disavow any attempt at passing. After successful transition, it's simply not possible not to conduct myself as the person I have become.

I would suggest a healthier approach: to be able to pass, to have a normal social and business life, and to choose to live without fear of disclosure. When someone does learn those facts, they will already know the person, and they may have an enlightened opinion of the individual and of similar others. Passing, and living unafraid of the truth, can change our world.

*Dr. Becky Allison, M.D. is a cardiologist who has previously written for this magazine. Readers can visit her website at [www.beckyallison.com](http://www.beckyallison.com).*

© 2001 by William A. Henkin. All rights reserved.

## THE PASSING REVOLUTION

by William A.  
Henkin, Ph.D.

*pass v, intransitive.* 1. To move on or ahead; proceed. 2. To run; extend: The river passes through our land. 3. To gain passage despite obstacles: pass through difficult years. 9. To undergo transition from one condition, form, quality, or characteristic to another. 11. To cease to exist; die. 13. To be allowed to happen without notice or challenge. 14. To undergo an examination or trial with favorable results. 15. To be approved or adopted.  
*v, transitive.* 1. To go by without stopping. 2.a. To go by

without paying attention to; let go unmentioned. 3. To go beyond; exceed. 4. To go across; go through. 5.a. To undergo (a trial or examination) with favorable results. 9.c. To circulate fraudulently.

*revolution, n.* 1. a. Orbital motion about a point. 2. A sudden or momentous change in any situation. 3.b. Activities directed toward bringing about basic changes in the socioeconomic structure, as of a minority or cultural segment of the population.

*transition, n.* 1. Passage from one form, state, style, or place to another. 2.a. Passage from one subject to another in discourse. b. A word, phrase, sentence, or series of sentences connecting one part of a discourse to another. 3. Music. a. A modulation, especially a brief one. b. A passage connecting two themes.

—American Heritage Dictionary

## PASSING

The verb "to pass" has lots of denotative meanings, only some of which I've listed here, and nearly all of which apply or have been applied to people whose very lives challenge traditional views of gender roles and identity. But the way the word is used connotatively regarding the same population—the way nuance freights it with implication and innuendo—frequently conveys many or even most of its formal definitions all at once, and gives the term a resonance far surpassing its six Scrabble points.

For some people I have known, especially but not exclusively at the start of transition, the idea of passing is almost holy. It connotes the possibility that others will finally see me externally as I have long seen myself internally. For others I've known, especially but not exclusively among people who believe that in general they will never pass, passing even becomes anathema at some point. It connotes the possibility that others will never see me for all of who I am, and that fulfilling someone else's ideal of what I ought to be can only result in my being inauthentically me. Between these poles, I've known people to occupy every significant position I can imagine; not infrequently, a single individual may occupy different positions at different times.

Sometimes I think the boldest differences among people in the transgender communities are based in age. In the early days of hormones and surgery, particularly among those who transitioned MTF, passing was all. An oft-spoken ideal was to complete transition in secret and then assume a new identity and a new life, the way even just 50 years ago women who became pregnant out of wedlock routinely

would disappear on holiday or visit a sick aunt far away for the necessary weeks or months of secrecy. In those years, some gender therapists and educators would abet or encourage this deception in hopes it would provide a maximum of what both the individual and her counselors assumed she wanted, and some people in transition learned to hide their pasts from everyone, including those who became their husbands and wives. One downside to this stealthy process was that people who transitioned successfully had secrets they couldn't share with anyone, which made important levels of interpersonal intimacy impossible. Another was that some people who would obviously never pass were denied the medical interventions they sought. More than one transsexual woman of a certain age has told me that when she was younger a doctor refused her treatment because he could not imagine that after transition he would find her an adequately attractive specimen of feminine pulchritude.

As time went on either desires or standards, or both, changed. Certainly, transition became increasingly available for people who wanted it, even if today it still remains far beyond the reach of many; and, progressively, the people who sought transition were less and less often looking for lives as June or Ward Cleaver, even if they were not yet looking for a life as Eldridge, either.

Perhaps the defining event in this reconfiguration of passing came out of the 1991 Michigan Womyn's Music Festival, where Nancy Burkholder was discovered, confronted, outed, and ousted. As a transsexual woman, she had believed herself an appropriate participant in the women-only event she had attended without incident the previous year, but in the eyes of some of the event's organizers she was a male who had gone to great lengths to infiltrate the sanctity of what later became known as Womyn Born Womyn Only womyn's space.

If it had not already done so, from this time forward the importance of passing diminished for many people who were contemplating transgender issues simply because other, more compelling questions came to the fore.



Those issues had never been absent, of course, but Burkholder's ejection abruptly directed community attention toward them. Workshops at transgender conferences did not stop teaching voice modulation or 101 Ways to Tie a Scarf, but they also started to ask: "What exactly constitutes a woman? A man? A female? A male? What constitutes masculinity? Femininity? Even if we think we can measure sex, how do we start to measure gender? What does gender really mean, and to whom? Who passes? To what end?" If purpose replaced the possibility of passing as a question in some transgender circles, the very relevance of passing began to seem rather quaint, retro, and even counter-revolutionary in others.

Now's it's 2001. Most of my clients who have transgender concerns were born during or after the Vietnam War. In San Francisco, where I practice, third and multiple gender options receive serious consideration from transgender-savvy therapists, educators, physicians, and consultants, as well as from people who are questioning, exploring, or altering their own anatomical sexes, gender roles, or identities. People sometimes elect to live in alternate, complementary, opposite, and/or various genders with or without hormones, with or without surgery. Passing does not necessarily follow, but it's not necessarily expected to follow. In fact, almost no one I know who is more than passingly familiar with transgender identity issues recognizes passing as the only or even necessarily the critical option.

Yet among the people who consult with me about transition, passing is still more often than not a preferred option. Two reasons seem to predominate. First, as ever, most of my clients still want to be congruent: they want to be consistently seen by others as they feel themselves to be, and despite some measure of internal conflict most still say they feel happier as either female or male than both, neither, other, all, or none of the above. Second, they want to live as comfortably outside the relatively sheltering walls of the transgender communities as they do inside; and if they do not pass, there is as yet almost nowhere in

the post-colonial, post-industrial, post-modernist, or even post-surgical world they can really expect treatment from most people equal to the treatment most people grant to others of their kind who do not appear to them, on the most fleeting of cosmetic glances, as if they are trying to be what they are not.

## REVOLUTION

However you define it, revolution is about change. So is transition. And change does not happen without some kind of acknowledgment, somewhere, by someone or something. In the gayles-bi communities, among people in the BDSM and fetish worlds, and among those who find or feel themselves transgendered, I have sometimes heard how coming out particularly works as an acknowledgment. For example, coming out demands that someone become aware of you, and, whether happily or unhappily, that awareness enhances the sharing of self that is a precursor to intimacy; coming out requires some sort of break with the past and therefore lays a claim to the present; coming out asserts a political right in ways that stealth cannot, and in those ways it also denies or defies the privilege people automatically assume who claim they have nothing to come out about.

As a psychotherapist especially serving those communities I just mentioned, the most important place I see to come out is to oneself, because self-awareness and its concomitant integrity precede any really free behavior. And the most important reason I see to come out to oneself is that doing so can be a radically fulfilling step in the process of moving from a false, incomplete, inaccurate, dystonic, conflicted sense of self to a truer, more complete, more accurate, more euphoric, less conflicted sense of self. This is exactly what passing is supposed, in its rosiest projections, to enable: passing is what is supposed to happen after the revolution, when transition is complete.

But what if the revolution is never over? What if transition is never complete? Like everything else in the heavens and on Earth, we are all con-

stantly in a state of change. Life doesn't permit us to be static: our bodies are decomposing even now; already other people are altering their memories of who we were, and so are we. If to transition once meant to disappear, as if death had claimed a portion of a person's life, that is no longer usually so. Few people now feel a need to make their former selves vanish altogether, and whether a person passes or not, families, friends, and colleagues often see them straight through. The meaning of transition, too, has changed, and sometimes it has changed most unexpectedly.

The day I started to write this piece a cashier in a grocery store I frequent told me it would be her last day on the job: she was quitting to move to another city where she could work full-time on preparing an autobiographical play about her own gender experience. In our very brief conversation, while my goods were being bagged, I mentioned Patrick Califia-Rice's *Sex Changes*, in part because I liked the book, in part because I wanted to signal my own familiarity with a subject so important in her life, and in part because I thought the way Califia-Rice's title reads two and more ways might speak to her on the eve of her important move. My acquaintance surprised me by saying only that she had never had much respect for Califia-Rice until he started transition, because "you can never know what it's like until you live 24/7/365." My checker now respected Patrick's experience: his coming out gave his transition validity for her. She never even mentioned passing.

The conversation left me musing. As he makes extremely clear at the beginning of his book, one premise that underlay writing *Sex Changes* is precisely that Califia-Rice had explored his transgender options long, long ago: probably before my cashier friend was even born, when transitioning was a very different experience than it is today, and long before the writer formerly known as Pat Califia was important as a spokesperson for leatherdyke and other sexual minority rights. Did my cashier mean that Califia-Rice had no right to address trans issues before he started taking hormones? Was his experience before that

first hit of T irrelevant to his discussion about the subject? Was it not an integral part of his transition? How does anyone grow thoughtful about anything without exploring what it means to her? Without putting on a costume of the life, as it were, how can we gauge how well it fits? Who among us did not learn about transition, and find revolutionary what we learned?

In our own revolutions, who we were informs who we are; and whether we transition from sex to sex, from gender role to gender role, or only from life to death, we are always passing. Passing for myself, coming out to myself as myself, is the state of perpetual transition that keeps me intimate with myself, permits me intimacy with others, lends integrity to the lives I lead both inside and out of myself. It constitutes the internal revolution, the revolution in spirit, without which any other revolution is cosmetic: a revolution in form alone. This internal revolution is the one I see over and over again in my office, and not just among those who question their sexes or sexualities or genders. I see it as people transform their souls, their spirits, their daily lives. This perpetual transition begins when I start to recognize my inner need to know who I am. Eventually, whatever my gender or genders may be, it may allow me to be, as well as to appear to be, authentic.

When our human relationships take priority over sex, or gender, or race, class, or rhetoric, inside the consulting room or out, on both or even all sides of the conversation, then I think we will be able to say we pass: then we will have transitioned indeed, and that, I think, will be the real revolution.

*Bill Henkin is a therapist who practices in San Francisco.*

© 2001 by Jamison Green. All rights reserved.

## PASSING/ PRIVILEGE

by Jamison Green

I read both Ms. Boswell and Ms. Xavier's pieces with great interest, and I must say at the outset that I have great respect, admiration, and love for each of them, their ideas and their

work. In general, I agree with the basic premises of both pieces, yet I have some specific disagreements, and I'm grateful for this opportunity to express some additional ideas their separate pieces bring to mind. Their two pieces are very different in style and focus, but they both are intent on acknowledging the harm that is couched within the seductive lure of passing and the emptiness of the privilege with which passing tempts us.

Ms. Boswell quotes Leslie Feinberg: "It is passing that's historically new. Passing means hiding. Passing means invisibility. Transgendered people should be able to live and express their gender without criticism or threats of violence...." I must disagree with the premise that passing is historically new. This is an unprovable statement, and there is considerable anthropological and historical evidence to the contrary. The statement is a rhetorical device intended to invoke compassion for those who cannot or do not pass, and to charge those transpeople who do pass to step out of the closet. In addition, I also think that passing does not unequivocally mean hiding or invisibility. Everyone has some aspect of his or her life that is hidden, that they might fear vilification for if that aspect were common knowledge in certain circles. This condition is not unique to gender-variant or sexual minority people. Further, I understand that many trans people are terrified of not passing, and that this is a horrible fear to live with. What we need to be working toward, on the political as well as social front, is freedom to realize "a greater sense of congruity between our inner and outer being," regardless of what this looks like to others!

I don't agree, either, that "Passing inevitably reinforces sex-role stereotyping, sexism, and gender duality." Why? Why is this inevitable? Women who pass as women have been quite successful at breaking down sex stereotyping, sexism and gender duality in the feminist movement. Men who pass as men can do the same thing with respect to breaking down sex-role stereotypes, and many have been working hard to do just that. You don't have to look gender-different or be gender-variant to understand and

speak up for freedom of gender expression. Holly is right, though, that many transpeople "who pass report new forms of disconnection," and we have to work to ameliorate that situation. Our ability to hide and assimilate is not new, though, and it is not difficult to understand why, facing the reactions of those who oppose and ridicule us, so few transpeople out themselves or demand dignity and equality in spite of our difference.

Ms. Xavier's piece discusses how passing privilege for gay men, lesbians, and bisexual people has dumbbed down the identity politics of the GLB movement, reducing it to the "We're just like you, we just do something different in the privacy of our own bedrooms" argument, and perhaps passing transpeople have fallen prey to the same rhetoric, trying hard to believe that the privacy of their genital difference should be glossed over politically and they should have equal rights, too, just leave their bodies covered, thank you. Well, that isn't going to work for transpeople. Our collective variance is much greater than that, and if we are truly to achieve social justice, we cannot fight only for the ones who look "nice." We have to fight for everyone, because our issues are more pervasive throughout our lives than just who we have sex with in private. And many GLB people have the same social issues we do, even if they don't regard themselves as trans, and whether they pass or not!

I'm grateful for Ms. Xavier's observation that (she estimates) "90% of transsexual men eventually gain passing privilege [but that] spending half lives developing queer consciousness within their lesbian communities, many transsexual men are not only aware of but also ambivalent about their passing privilege." Although I don't think she meant this exactly, I feel compelled to point out to readers of this journal that there is no statistical proof that a majority of transmen have had prior lesbian experience. Ms. Xavier's text also implies that most FTMs are straight (attracted to women post-transition); this is also not statistically verifiable. My exposure to transmen causes me to estimate that only 60% have had any lesbian experi-



ence or connection to queer culture, and that roughly 30% of FTMs identify as gay men, whether they had exposure to queer culture prior to transition or not. I wouldn't make the generalization that exposure to queer culture prior to transition predisposes one's post-transition sexual orientation toward homosexuality. I would generalize that most of the few transmen who are politically active and most willing to be publicly out have been through the political mill in queer culture, have had their consciousness raised, and bring to their trans-activism considerable organizing experience. Some of us, though we may be new to the trans scene, have been doing political activism around sexism, racism and homophobia for decades. If we are the only transmen that are visible, it's not surprising that Jessica and others would draw conclusions like these, but I ask you to reserve judgment because I assure you transmen are more diverse than that. We have our sexist pigs and homophobes and transphobes too.

As Ms. Xavier points out, "We will never be nontranssexual" (or non-transgendered) whether we pass or not. When our sense of congruity between our inner and outer being is stronger and we feel more at home in our bodies, regardless of the shape or sex of those bodies, and we no longer have to fear having our difference discovered, then we can rest. Until then, whether we talk about passing as if it's either "important/necessary to pass" or "politically incorrect to pass because it's bad to look good," all that does is continue to make everyone feel bad. We need to be talking about passing as if it doesn't matter, as if it's not what is important. Because what is important is that for all of us the goal is freedom to be who we are, regardless of our difference or variance, regardless of what we look like or what gender we identify with for what part of the day, so long as we are not harming another person. What our genitals look like, or whom we love, or how we need to change our bodies (or not change them) should not matter with respect to our ability to live safe, productive, rewarding lives as full members of society.

I'm glad to see both of these

pieces, and I hope they will stimulate further discussion throughout our community on the dangers of invisibility.

*Jamison Green is a writer, public speaker, and internationally respected advocate for the civil rights of all trans people. He serves on the board of Gender Education & Advocacy (GEA), is an honorary board member of IFGE, and is the past president of FTM International. He lives in the San Francisco Bay area, where he was born in 1948. Please visit his web site at <<http://www.jamisongreen.com>>.*

© 2001 by Marsha Botzer. All rights reserved.

## PASSING AND ITS DISCONTENTS

by Marsha Botzer

My first duty in making these comments about the work of Holly Boswell and Jessica Xavier is to say this: Thank you both. My appreciation is not a simple gesture of collegial courtesy; I mean it in a close-to-my-heart way; you are carrying us beyond survival and into understanding. Gender identity discussion is well served by these essays.

At the time of my founding Ingersoll Gender Center in 1977, the height of theoretical understanding was often simply to survive. When clients and friends moved to one the three groups Holly Boswell mentions, the crossdressers, transsexuals and drag artists, that move was a profound act of self-identification. In most instances that act of identity courage was the thing itself: theory, being, and survival in one movement. There was little time to worry out the ripples surrounding the action.

A few brilliant minds saw something much more happening when we change ourselves. But to see too deeply into the trailing oppressions of the role and gender systems was to fear placing ammunition into the hands of anyone or any group that opposed gender change, let alone gender rights or gender play. We needed experience and voice to name our own dilemmas.

Holly Boswell notes how we might have an infinite number of genders were it not for the powers of cultural delineation. I cannot disagree,

but I can add that the culture, which is our sea around us, is powerful and slow to welcome any move against the norms established in whatever the last great expansion of ideas about gender brought to the table. So it is that in many therapy and consultation rooms the boundary breakers and the pioneers are often honored, but they are not readily followed. Something must go on in the culture that surrounds us before any but the bravest or the wildest of us will venture to the places beyond bipolar models of gender, as an example. There is no shame in this, only the question of how we will actually become these evolved identities.

As Ms. Boswell says so well, some answers are arriving in the acts of those willing to "customize our personal transformations." As is proper to such struggle, the participants often move ahead like sleepwalkers or visionaries, calling from ahead with personal demonstration and explanations hard to understand. In societies without accepted histories of gender exploration, what can we do to make the possibilities of a few the available possessions of the many? We have some help from history and its stories of transgressors and transcendents, but what is that to a modern faced with the survival values of hard won passing, especially when those wins are compared to a joyous but vague metaphysics of overcoming gender's crabbed boundaries?

I found this problem outlined and analyzed with artistic care in Ms. Boswell's prose. Her lucid description of group participants moving from casual acceptance of passing to anger at the inherent demand found a silent conformation in my memories of a thousand clients and friends. I hear an echo of a thousand more saying yes to the concepts of living without all the changes that are technically possible for us to make. But there are still other voices, voices saying how they have heard and know the arguments expanding gender beyond passing's demands, yet they still want the things of passing, and wholly believe they in fact are the beings revealed by knife and passing. In these lives I see an unanswered challenge to any expanded idea of transition that avoids "the tyranny of passing."

Perhaps understanding this process is simply to say there is room for

all to go about transition in private and personal ways—you see how much I do agree with Ms. Boswell; I feel she is right, and at the same time I know how hard it will be to enact the freedom she puts before us. The sea of culture flows against full freedom, and seems to always have done so. Our challenge in the therapy room, the street, the support group, and in ourselves is great. Some of our clients and friends welcome a quest like this one of transcending gender, and many have an honest and true desire to simply move quickly to some form of new stability that allows private life to go on in all its confusion. This condition, this dilemma, may be the way of all profound human change.

Jessica Xavier offers a vigorous examination of some specific problems in the business of passing. This intellectual surgery may be what is needed to carry Ms. Boswell's concept of doing away with passing into the business of everyday life. Understanding the passage from tyranny to privilege is not so great a step, it seems, when the benefits are linked directly to power and placed within an enveloping culture.

I return to the images of the consulting room and the support group to wonder if by directly calling out talk of power and privilege, Ms. Xavier's feminist analysis might not be the way to welcome new explorers of gender into a fuller conversation around passing and its conundrums. Again, I remember many individuals who have insisted they thought about the stigmas attached to living a non-passing life and the benefits of a wider understanding of gendered living, and they want none of either stance. They are sure they will be able to turn passing into success, and that success will add, not distract, from the greater good. Indeed, many do perform this feat. Many transgendered bring back stories of how co-workers and family have turned around horribly negative views once they have seen how the transitioned person fits so well into the accepted models available to them. A few of these helpful new allies then join with us in our efforts to change laws and protect transgendered people. Is this price in the guise of privi-

lege an appropriate image for the current western society, worth paying?

As with Holly Boswell, I find I have so much agreement with Ms. Xavier I can only search around in the richness of her work for help in thinking about the meanings inherent in passing. Our emerging allies are all people who hold within themselves some notion of self that does not have the overt approval of culture and society. Many of the gay, lesbian and bisexual folks who are with us now are people who at some point gave great thought to why they feared transgender inclusion, usually at the behest of a transgendered friend. Somewhere in their deliberations came an idea about how support for lesbian, gay and bisexual issues mirrors the request to support transgender. The connection is often made at the level of personal struggle; that is, with what it means to be in the world and to act in the world as an individual. Our common cause appears to me to be in our similar struggle for being. Certainly one way into this conversation is through the medium of analyzing the power and privilege of passing.

Ms. Xavier exposes a troublesome block to full unity among our groups, the ability for some to carry themselves through society in an unknowing passing. This is the lesbian, gay, bisexual or crossdressing person who passes as acceptable in culture until identified. The transgender analog is a person who passes and accepts the demands of passing. What is required for progress is a method of facilitating conversation and understanding between these folks and in the larger communities. It may be that individuals do not recognize they are treated as privileged by others, and would be offended by a blunt analysis brought to them in the style of early class, race and feminist discussion. Here we can learn much more from what activists and theorists have done in struggles that have come before us. Our method ought ideally to be in addition to the usual triggers of crisis or the push into awareness by friends and activists.

The idea of pointing out how gender appearance is a primary cause of oppression seemed to be the perfect way to alert all groups to the importance of unity. It may yet be that unifier. But some may also think that our own hold on place is tenuous, and a possibly real

model of scarcity may still hold us in fear of dismissal or submergence if we suggest our allies' struggles are ours as well. And just as the intellectually aware person may choose to embrace passing and find it works for them, so it be may be implicitly true that many transgender and transsexual rights would be lost to a strategy of focus on gender appearance as the crux of oppression. I suggest we must look to the work of thinkers like Ms. Boswell and Ms. Xavier to help us with these questions. The frontier activists and transenders open paths ahead, but the solid roads must be put down by people who think through the implications within ideas. The conversation must be carried on with as much respect as the ideas can earn.

With the work of these two theorists in mind, here is a response to the problem I gleaned from both articles. I see several possible ways through the difficulties of actually bringing into being a world where gender freedom is so present that passing is no longer a position that divides our powers or gives temporary power to a few.

One way is to take back the civil justice and progressive political conversation. By this I mean take back the once powerful place that progressive writers held in the information media of the past. Once labor and civil rights journals, pamphlets, novels, articles, newspapers and the like were numbered in the well-read thousands. Today they have been marginalized, and by default have given up the visible medium to commercial pundits and well-funded thinktanks of the Right. We can change this condition by building into our daily experiences an expectation that Ms. Boswell, Ms. Xavier and our other strong voices appear in our current civil rights newsletters, in the references of textbooks and in the political press. I think we could find a place in every essay on human rights and every novel that talks about human development.

Even if these hopes are too high at this time in our history, I believe we can adopt the goals of recapturing the conversation about justice and equality with a long-term view. Here is an example: The western conservative media has labored thirty years and more to erase the liberalizing efforts of the 1960s. Shall we



work as long and as hard to take our place in the larger conversation?

Another approach is to encourage each one of our transgendered and transsexual clients and friends who has considered higher education in gender identity research or therapy to double their efforts to get that education. Let us be the next generation of researchers, therapists, medical providers and writers. We will need other progressives to battle the race, class and economic barriers to our educations, but this battle becomes a new way to show how our particular struggles strengthen all movement toward justice and equality. I hope every transgendered or transsexual person who has thought about joining a local progressive group or starting a gender group will reconsider and do it. I would never insist that everyone do these things, but support of those who do desire them will bring us all a greater place in the world.

From these efforts will surely spring activists whose voices will in time become the common conversation of society. Then we may repeat on a grand scale the change that comes in our own lives as we learn about ourselves. What would society and culture be if the ideas in these two essays were fully a part of any conversation about gender—any therapy session, any visit to a professional provider? What if movies and books proclaimed such understanding in their plots and characters?

Once it was enough to find a single supporter, a friend, or a small group of providers. Today we rightly expect much more in the way of support and service. This change in expectation comes from the patient work of a generation of activists and thinkers; here are two of the most eloquent, Ms. Boswell and Ms. Xavier, and now their ideas are part of our conversation. I know you will go about your business in your own way, you may never need or use the ideas that are expressed in these writings. But many will, and many more will take the ideas on to further understandings. If you have the desire within you to think and explore, or feel the excitement of discovery, raise your voice, and join!

## IS PASSING PASSÉ?

by Alison Laing

At one time in my life, passing wasn't just important; it was everything. At least that's what I thought when I first realized it just might be possible to live as a woman instead of in the role cast for me by my male genitalia. Like many transgendered males, I felt a desire not just to dress as a woman, but to present myself in public as an acceptable and attractive woman.

My early outings were full of fear and trepidation, for my appearance fell short of my expectations. I was "read" many times. It was embarrassing and in some cases dangerous. I was chased twice by police, and once a group of teenage girls followed me, ruthlessly taunting, teasing, and ridiculing me.

I vowed to become more proficient—and I did. Eventually, I was able to go wherever I wanted without getting a second glance. I would watch for the reactions of others in reflections in window glass and mirrors. My significant other would trail me to watch for turned heads. We made a science of it: clothes, makeup, wig, deportment, all working together. I was at last passing (or so I thought) and I was thrilled.

But unfortunately, I was afraid to open my mouth. So next we (my wonderful S.O. working with me) studied feminine speech techniques. I found little of use in the literature, but I instinctively knew what I needed to do. I mimicked the vocal styles of women newscasters and actresses. Then I made what was to me an astounding discovery: many women spoke in a range of pitches I could emulate—but I still didn't sound feminine enough to suit me.

About that time, I attended Fantasia Fair, which featured a speech therapist. Naturally, I took his course. Since he was from my home area, I arranged for him to speak at the local transgender support group. I studied his approach even more. I continued to read everything I could find on the topic, including information on voice surgery, and took sessions from several other speech therapists. Eventually,

I felt secure enough to speak in public.

Looking back, I'm sure I wasn't really passing all the time—but because I was so self-assured, people seemed to accept me for what I was. For example, on one occasion, I took a dear transgendered friend for high tea at a top-rate hotel in Philadelphia. We seemed to be completely accepted and were sure we were passing until we realized that every time we were served, it was by a different person; staff were obviously trying to figure us out. As my friend wisely said, they had pretended not to notice. I finally accepted this simple fact: If you at least make a good attempt, those who do read you will accept you. Most folks really don't care.

When I began to travel en femme in my role as the Executive Director of IFGE, I found myself doing what I refer to as the "Virginia Prince Outreach Model." As soon as I would get into a serious conversation with someone, for instance with a seat mate on a plane or someone I was standing next to in a long and slow moving line, I would work the conversation around, making sure the person knew I was transgendered. Not once did this visibly upset anyone. I found to my amazement that on occasion the person would act surprised and would say he or she couldn't believe I was really male. (I have no delusions; this might have been just some sort of flattery, knowing I was trying hard to pass.) But at least they pretended not to notice.

In my work with the transgender community, I came to realize that many of our brothers and sisters, particularly those who were leaders and political activists, were out and proud, making sure the world knew who and what they were. Some wore T-shirts proclaiming their status; many male-to-females didn't bother to try to speak in a feminine manner. Others were more subtle, wearing buttons or small pins. They just choose not to try to pass. I could also see there were some in the community who, because of their size and physical characteristics, would never be able to pass.

One day the truth came in a blinding flash: If our education, advocacy, and activism were to result in a world

where only those who pass could enjoy freedom of gender expressions, we would have worked in vain! Passing is not an appropriate criterion for a successful gender shift.

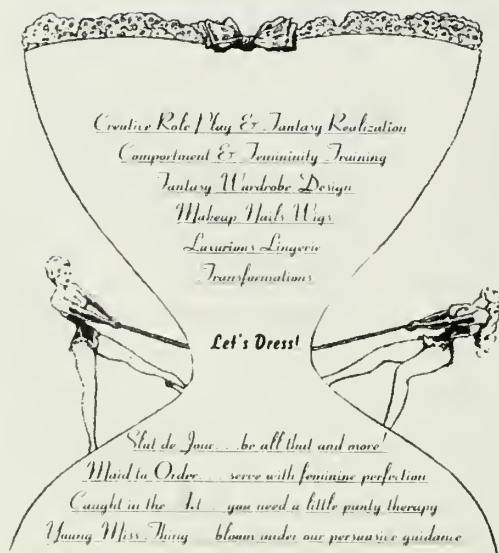
This is not to say passing is not fine for some. I won't go so far as to say passing is politically incorrect, but I fear that keeping one's identity a secret from those with whom we are close will ultimately take a toll on a person's relationships and their own peace of mind. One doesn't have to flaunt one's transgender status, but a stealth life with those with whom we live, work, and play on a daily basis may not be conducive to good mental health.

Let us envision a world that allows all persons—whether they pass or not—to enjoy the freedom of expressing themselves in their chosen gender role. And someday, when some uninformed person says to someone else, "There are times when I think John must be a woman," or "Isn't that tall lady in the blue dress a man?" the other person will simply reply, "So what?"



## Salon Nouvelle

PO Box 67019  
Chestnut Hill, Massachusetts 02467  
[www.Salon-Nouvelle.com](http://www.Salon-Nouvelle.com)  
617.576.9776 / 617.529.5055



Salon Nouvelle offers an elegant, private setting for fulfilling feminine fantasies.  
Call to inquire.

# Tranny Guide

NINTH EDITION

**\$30**  
inc p&p  
mail order

*"The Tranny Bible"...*

336 pages aiming to excite, inspire, comfort and spread awareness of the global nature of the growing transgender phenomena

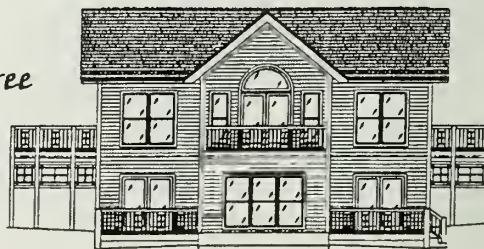
Over 1000 NEW pictures  
Many NEW Personal reports ... from all around the world  
Over 1500 UPDATED listings  
Many intriguing NEW articles ...

**also ON VIDEO**  
**\$35 inc p&p**

From I.F.G.E. book store  
Or order direct All credit cards accepted  
by phone: 07778 157290  
by email: [sales@wayout-publishing.com](mailto:sales@wayout-publishing.com) by post:  
The WayOut Publishing Co Ltd - P.O.Box 70, Enfield EN1 2AE, UK  
(secure ON LINE shop) [www.wayout-publishing.com](http://www.wayout-publishing.com)

## The BodhiTree House

"wake up to your true nature"



Transgender haven in mountain splendor near gender-friendly Asheville



**Kindred Spirits Retreats & Guesthouse**  
395 Lakey Gap Acres, Black Mountain, NC 28711  
(828)669-3889 / [BTH395@juno.com](mailto:BTH395@juno.com)  
[www.BodhiTreeRetreat.com](http://www.BodhiTreeRetreat.com) / [www.TranSpirits.org](http://www.TranSpirits.org)  
Holly Boswell & Zantui Rose, Hosts

*Howell Electrolysis  
and Therapeutic Massage Clinic*  
Free Consultation 517-546-3306  
Gift Certificates  
Sandra E. Clark LPN, LC, LRE, CMT



# PROFESSIONAL LISTINGS

We at *Transgender Tapestry* would like to take this opportunity to thank the professional individuals and organizations who support the production of this magazine with a paid listing.  
Please remember to look here first for services.

The professional ads in this magazine have been placed by individuals and organizations who support the production of this magazine with a paid listing. A one year paid listing is \$125, which includes four issues of *Transgender Tapestry*.

To place a Professional Listing Call: 781-899-2212 or E-mail us at: [info@ifge.org](mailto:info@ifge.org) and please include PRO-AD in the subject line of the email message.

You can also write to us: ATTN: PRO-AD, IFGE, PO Box 540229, Waltham, MA 02454-022

## SOUTHERN CALIFORNIA

### RISKIN-BANKER PSYCHOTHERAPY CENTER

1913 E17th St., Ste. 107  
Santa Anna, CA 92705  
Tele: (714) 953-9882  
FAX: (714) 953-2094  
e-mail: [RBCenter@aol.com](mailto:RBCenter@aol.com)  
Board Certified Sex Therapists with extensive experience counseling Transgender individuals. Interns are available on a sliding fee scale. #98

### CENTER FOR GENDER SANITY

P.O. Box 451427  
Westchester, CA 90045  
Tele: (310) 670-2222  
Janis Walworth, Michele Kämmerer.  
E-mail: [info@gendersanity.com](mailto:info@gendersanity.com)  
Web: [www.gendersanity.com](http://www.gendersanity.com)  
Consulting services for employers with transsexual workers, sensitivity training. Guidance for transitioning on the job. Conferences for transsexual, intersex, and non-T women. #98

## NORTHERN CALIFORNIA

### BAGA

Meeting continually since 1988, San Francisco's BAY AREA GENDER ASSOCIATES is a consultation group of licensed psychotherapists who work specifically with transgender identity issues. Current regular participants include:  
• Rebecca Auge, Ph.D., Oakland, CA.  
(510) 835-9820. [RebeccaAuge@aol.com](mailto:RebeccaAuge@aol.com)  
[Rebecca@home.com](mailto:Rebecca@home.com)  
• Lin Fraser, Ed.D., San Francisco, CA (415) 922-9240; [linfraser@aol.com](mailto:linfraser@aol.com)  
• Laura Goldberger, MFT, San Francisco, CA (415) 440-5332; [lgold@sbcglobal.net](mailto:lgold@sbcglobal.net)  
• William A. Henkin, Ph.D., San Francisco, CA (415) 923-1150; [oroborous@earthlink.net](mailto:oroborous@earthlink.net)

• Kim Hracá, MFT #27252, Berkeley, CA (510) 601-1859  
• Dan Karasic, M.D., San Francisco, CA (415) 206-3809; [dankarasic@yahoo.com](mailto:dankarasic@yahoo.com)  
• Luanna Rodgers, MFT, San Francisco, CA (415) 641-8890; [luanna@ix.netcom.com](mailto:luanna@ix.netcom.com)  
• Anne Vitale, Ph.D., Psy 15764, San Rafael, CA. <http://www.avitale.com> #99

### STEPHEN L. BRAVEMAN M.A., L.M.F.T., C.S.T.

Licensed Marriage & Family Therapist / Certified Sex Therapist  
494 Alvarado Street, Suite A  
Montreay, CA 93940  
Phone and FAX: (831) 375-7553  
Web: [www.bravemantherapy.com](http://www.bravemantherapy.com)  
E-Mail: [stephen@bravemantherapy.com](mailto:stephen@bravemantherapy.com) #96

### GIANNA E. ISRAEL

PO Box 424447  
San Francisco, CA 94142  
Tele: (415) 558-8058  
E-mail: [Gianna@counselsnite.com](mailto:Gianna@counselsnite.com)  
Individual counseling, nationwide telephone consultation, gender specialized evaluations, custody and relationship issues. Author of *Transgender Care* (Temple University, 1997) HBGDA Member. #99

### DOUGLAS K. OUSTERHOUT, M.D.

45 Castro St., Suite 150  
San Francisco, CA 94114  
Tele: (415) 626-2888  
E-mail: [ousterht@cris.com](mailto:ousterht@cris.com)  
Facial and body feminization surgery. #98

## COLORADO

### STANLEY H. BIBER, M.D., P.C.

406 First National Bank Building  
Trinidad CO 81082  
Tel: (719) 846-3301, FAX: (719) 846-6097  
Surgeon. #96

## CONNECTICUT

### GENDER IDENTITY CLINIC OF NEW ENGLAND

c/o Central Connecticut  
Counseling Associates  
82 Vine Street, New Britain CT 06052  
Contact: Katherine M. Sterner, Ph.D.  
Tele: (860) 225-4682  
Web: [www.intelleng.com/gicne.html](http://www.intelleng.com/gicne.html)  
Differential diagnosis, hormonal therapy and general counseling for transgendered persons. #98

## FLORIDA

### ARVON & ASSOCIATES IN COUNSELING

#### DR. CORAL

#### SCHLOSBERG ARVON

2999 NE 191st Street  
Aventura, FL 33180  
Tele: (305) 936-8000, FAX: (305) 936-0419  
Web: <http://www.DrCoralArvon.com>  
E-mail: [DrCoralArvon@aol.com](mailto:DrCoralArvon@aol.com)  
Dr. Arvon has been specializing in transgender individuals and their families for over 20 years. She is a psychologist and Board-certified sex therapist ABST-LMFT.  
Dr. Arvon has 2 office locations in North Miami and South Dade. #98

### A CLINICAL APPROACH COUNSELING CENTER

c/o Marcia L. Schultz, Ph.D.  
1801 University Drive  
Coral Springs FL 69541  
Tele: (954) 345-2292  
FAX: (954) 345-8086  
Dr. Schultz has worked with the Transgender Community for six years attending support groups and has attended Southern Comfort three times. Our office is Transgender friendly. Therapy for TGs and families. #96

**LIBBY A. TANNER, PH.D.,****L.C.S.W., L.M.F.T.**

1800 Sunset Harbour Drive, #1012

Miami, FL 33139

Tele: (305) 538-4849 or

(305) 534-0686

E-mail: [Libby\\_Arkin@aol.com](mailto:Libby_Arkin@aol.com)

AASECT/HBIGDA certified sex therapist, 20 years experience with T's and their families. General psychotherapy and sexologist. #95

**GEORGIA****VIRGINIA ERHARDT, PH.D.**

315 W. Ponce de Leon Av., Suite 1051

Decatur, GA 30030

Tele: (404) 256-6664

Web: [www.virginiaerhardt.com](http://www.virginiaerhardt.com)E-Mail: [identity@virginiaerhardt.com](mailto:identity@virginiaerhardt.com)Licensed clinical psychologist with five years experience as gender specialist, facilitating exploration or transition w/individuals & couples. Professional consultation and supervision available. Avail. by phone, email, in person. Member: HBIGDA  
Advisory Board Member: GEA #97**ILLINOIS****RANDI ETTNER, PH.D.**

1214 Lake St.

Evanston IL 60201

Tele: (847) 328-3433

FAX: (847) 328-5890

<http://members.aol.com/rettner>

Psychotherapist/psychologist. President, New Health Foundation. #96

**MARYLAND****KATE THOMAS, PH.D., RN., CS.,  
F.A.A.C.S.**

The Human Ecology Center

4419 Falls Road

Baltimore MD 21211

Tele: (410) 625-1095

FAX: (410) 366-0651

Clinical sexologist, specializing in sexuality and gender. #97

**MASSACHUSETTS****ELKE O'DONNELL, PH.D., MTS**

43 Roberts Road

Cambridge MA 02138

Tele: (617) 441-9300

E-mail: [enod@aol.com](mailto:enod@aol.com)

Psychotherapy &amp; pastoral counseling for the transgendered. Individuals, couples &amp; families. Referrals for HRT and surgery. #98

**CHRISTINE C. BECKER, LICSW**

341 Marrett Rd. (Rt. 2A)

Lexington, MA 02421

Tele: (781) 862-6170

Gender Specialist, individual, couple, family and group counseling for the transgender community. Support for partners and TG parenting, medical care and surgical referrals, workplace transitions. Support groups for MTF and FTM. #99

**DIANE ELLABORN, LICSW,  
NASW DIPLOMAT IN  
CLINICAL SOCIAL WORK**

152 Edmonds Rd.

Framingham MA 01701

Tele: (508) 788-5406

Individual, couple and group psychotherapy. Evaluations for hormones and surgery and referrals to medical services for transsexuals. Insurance accepted. Supervision and consultation for professionals. #98

**LESLIE FABIAN, MSW, LICSW**

P.O.Box 511

Hopkinton, MA 01748

Tele: (508) 435-4949

E-mail: [LeslieFab@aol.com](mailto:LeslieFab@aol.com)

Solution-oriented psychotherapist with over a decade of personal connection to the gender community. Focused on promoting self-awareness, self-acceptance, self-love, with a spiritual touch. Individuals and couples. Negotiable/sliding-scale fees. #99

**LISETTE R. LAHANA, LICSW  
PSYCHOTHERAPIST**

Northampton, MA

Tele: (413) 585-9085

Web: [lisettelahana.itgo.com](http://lisettelahana.itgo.com)E-mail: [Information@lisettelahana.itgo.com](mailto:Information@lisettelahana.itgo.com)  
Individual adult, adolescent, child and family therapy. Evaluations for hormones and surgery and referral to medical services for transsexuals. Self-pay and insurance accepted. Spanish speaking. #95**MICHIGAN****SANDRA E. CLARK  
LPN., LRE., LC., CMT., DH.**E-mail: [sandrac@tm.net](mailto:sandrac@tm.net)

A personal invitation to you. Come and join me and together we can explore the possibilities open in the areas of permanent hair removal, hairstyles, make-up, poise, fashion, color choices, relaxation, medical questions, and much more. As an LPN, I can give Lidocaine injections for a truly painless treatment of hair removal. Appointments can range from 15 minutes to 6 hours or more depending on your needs. 17 years experience. Done for you in the beautiful setting of an 1875 historic home which includes my private office in lovely downtown Howell, MI. Please feel free to E-mail me or call (517) 546-3306 for more information. #98

**SANDRA L. SAMONS,  
PH.D.C, DCSW**

Homestead Counseling Center

1480 Shevchenko Drive

Ann Arbor, MI 48103-9001

Tele: (734) 663-7871

FAX: (734) 663-7441

E-mail: [homsted@aol.com](mailto:homsted@aol.com)Web: <http://members.aol.com/homsted/homsted.jpg>

SUPPORT and GUIDANCE for self-discovery, family issues, coming out, being out, transition issues. Extensive experience in serving the entire spectrum of Cross-Dressers, Transgendered, Transsexuals. Referrals as indicated. #95

**UNIVERSITY OF MICHIGAN  
HEALTH SYSTEM  
COMPREHENSIVE GENDER  
SERVICES PROGRAM**

Contact: Alfreda Rooks Jordan

Tele: (734) 528-0895

E-mail: [umcgsp@umich.edu](mailto:umcgsp@umich.edu)

The UMHS-CGSP is dedicated to meeting the medical and mental health care needs of individuals and their families for whom gender and sexual identity and expression are primary issues. Full range of services including primary medical and mental health care, speech and surgery. #98

**MINNESOTA****KAROL L. JENSEN, M.P.H., PH.D.**

2817 Lyndale Ave.

Minneapolis MN 55408

Tele: (612) 872-6399

E-mail: [KLJensen02@aol.com](mailto:KLJensen02@aol.com)

Gender identity issues, TS, TG, individual psychotherapy and couple work. #98

**TRANSGENDER HEALTH  
SERVICES, PROGRAM IN HUMAN  
SEXUALITY, DEPARTMENT OF  
FAMILY PRACTICE &  
COMMUNITY HEALTH**

University of Minnesota Medical School

Walter Bockting, Coordinator

1300 South Second Street, Suite 180

Minneapolis, MN 55454

Tele: (612) 625-1500, FAX: (612) 626-8311

E-mail: [bockt001@umn.edu](mailto:bockt001@umn.edu)Web: [www.med.umn.edu/fp/phs/tgs.htm](http://www.med.umn.edu/fp/phs/tgs.htm)

Comprehensive services for transgender, transsexual and intersex persons and families. #96

**MISSOURI****HELEN R. FRIEDMAN, PH.D.**

7750 Clayton Road, Suite 210

St. Louis, MO 63117

Tele: (314) 781-4500

Clinical psychologist offering compassionate, supportive individual, couple, and fami-



ly therapy for the transgendered community and their families. Specialties: gender identity, addictions, depression, anxiety, stress, relationships, sexuality. #97

## NEVADA

### NANCY LEE, PH.D.

Caring Counseling  
2061 Market Street  
Reno NV 89502  
Tele: (702) 322-7771, FAX: (702) 322-7501  
Providing warm, accepting, validating and confidential psychotherapy for all members of the transgender community and their families. #96

## NEW JERSEY

### AMY L. ALTENHAUS, PH.D.

**Licensed Psychologist #1479**  
80 East Main Street  
Freehold, NJ 07728  
Tele: (732) 780-6644, FAX: (732) 845-1184  
Psychologist who treats transgendered individuals. Also performs custody evaluations. #95

### DR. A.S. NUBEL PSYCHOTHERAPIST

683 Donald Dr.  
N. Bridgewater, NJ 08807  
Tele: (908) 722-9884  
FAX: (908) 722-0666  
E-mail: [Nubel@Eclipse.net](mailto:Nubel@Eclipse.net)  
Web: [www.Eclipse.net/~Nubel](http://www.Eclipse.net/~Nubel)  
Specialized Treatment of Gender Identity Disorders, (TV/TS) Individuals, Marriage and Family. Groups. #99

## NEW YORK

### ARLENE ISTAR LEV

**C.S.W.-R, C.A.S.A.C.**  
Choices Counseling and Consulting  
321 Washington Avenue  
Albany, NY 12206  
Tele: (518) 463-9152  
Web: [www.choicesconsulting.com](http://www.choicesconsulting.com)  
E-mail: [info@choicesconsulting.com](mailto:info@choicesconsulting.com)  
Individual and family therapy for lesbian, gay, bisexual, transgender (TV/TS) and other sexual minority issues. Advocacy and support for gender confusion and transition-related issues. Gender-friendly, non-pathologizing, family-oriented. Groups available for MTF and significant others. Supervision and consultation available. #98

### JEANNE MOREN, MA, LPC

56 Seventh Avenue  
New York, NY 10011  
Tele: (212) 627-7699 or (201) 224-5547  
e-mail: [jmoren@ix.netcom.com](mailto:jmoren@ix.netcom.com)  
Experienced. Caring and open-hearted. Fee Negotiable. #97

### DOROTHY C. HAYDEN, CSW

209 East 10th Street #14  
New York, NY 10003  
Tele: (212) 673-5717  
Web: [www.sextreatment.com](http://www.sextreatment.com)  
E-mail: [dolly4@mindspring.com](mailto:dolly4@mindspring.com)  
Specializes in comprehensive transgender care and has training in transgender concerns by the American Association of Sex Counselors, Educators, and Therapists. #95

### DAVID OSTAD, M.D.

Director, Park Avenue Plastic Surgery  
740 Park Avenue  
New York, NY 10021  
Tele: (877) 494-8648  
E-mail: [Expert@HairTransplants.com](mailto:Expert@HairTransplants.com)  
or [Expert@Surgery.com](mailto:Expert@Surgery.com)  
Specializing in SRS and associated procedures. #99

### KATHERINE / KIT RACHLIN, PH.D.

153 Waverly Place, Suite 700  
New York, NY 10014  
Tele: (212) 206-3636  
E-mail: [KRachlin@aol.com](mailto:KRachlin@aol.com)  
Licensed Clinical Psychologist with solid TS/TG experience (14+ years) and serious clinical training. Warm, open minded, supportive and well-informed. Provides psychotherapy and resource referrals to individuals, SOFFAS, couples, and non-traditional relationships. Alternate lifestyles welcome. Also provides professional supervision for psychotherapists. #97

### JAMES J. REARDON, M.D.

Board Certified Plastic & Reconstructive Surgeon  
737 Park Avenue  
New York, N. Y. 10021  
Tele: (212) 832-0770  
Web: [www.drjamesreardon.com/dysphoria](http://www.drjamesreardon.com/dysphoria)  
E-mail: [jreardonmd@aol.com](mailto:jreardonmd@aol.com)  
Dr. Reardon has performed hundreds of transgender chest reconstructions in the past 23 years. From minimally invasive liposuction to surgical reconstruction of very large breasts, his in-depth experience allows him to hand-tailor surgery to correct your particular problem and to enhance your unique self image. His reasonably priced surgery is performed in a state-of-the-art ambulatory facility. #96

### DAVID SEGAL ATTORNEY AT LAW

30 Vesey St.  
New York, NY 10007  
Tele: (212) 406-9200  
FAX: (212) 571-0938  
Gender Friendly. No fee for consultation. Experienced in all areas of Law. #98

## OHIO

### GENDER DYSPHORIA PROGRAM OF CENTRAL OHIO

P.O. Box 82008, Columbus, OH 43201  
Tele: (614) 451-0111  
Web: [www.genderprogram.com](http://www.genderprogram.com)  
E-mail: [crane@genderprogram.com](mailto:crane@genderprogram.com)  
Transsexual, Crossdresser, Intersexual, Transgenderist concerns.  
**Contact: Meral Crane, MA, LPCC**  
Clinical Director and Coordinator; Licensed Clinical Counselor; Sex Therapist/Gender Specialist Marriage & Family Therapist. #97

## RHODE ISLAND

### BRETT LEIMKUHLER, PH.D.

Tele: (401) 783-1304  
Licensed Clinical Psychologist with a private practice in Wakefield, RI. Services include individual (adult and adolescent), couples and family therapy. Blue Cross/Blue Shield of RI and MA accepted. #95

### DAVID MEDEIROS, MSW, LICSW

Gateway Office Suite, #224  
1645 Warwick Avenue  
Warwick RI 02889  
Tele: (401) 739-4604  
Gender Specialist, counseling, Psychotherapy and Education. Counseling, psychotherapy and education. #98

## TEXAS

### PHYLLIS RANDOLPH FRYE ATTORNEY

5707 Firenza Street  
Houston, TX 77035-5515  
Tele: (713) 723-8368  
E-mail: [prfrye@aol.com](mailto:prfrye@aol.com)  
Web: <http://christielee.net>  
Transgendered, "OUT" lawyer, licensed in Texas, since 1981.  
Gender ID change and sex correction without genital reconstruction. Also wills, criminal defense and divorce practitioner. (Now certified by Texas Board of Legal Specialization.) #98

### TRANSFORMATIONS PSYCHOTHERAPY SERVICES

#### KATY KOONCE, LMSW

3625 Manchaca Ste. #103  
Austin, TX 78704  
Tele: (512) 329-6699  
E-mail: [caycewakes@aol.com](mailto:caycewakes@aol.com)  
TG psychotherapist providing compassionate, comprehensive transgender care. Individual, relationship, and group therapy. #97

# INTERNATIONAL FOUNDATION FOR GENDER EDUCATION

The IFGE is a 501(c)(3) non-profit organization providing outreach to and for the transgender community. Among its many other activities, IFGE publishes and distributes gender related books, magazines, videos and tapes.



# SYNCHRONICITY BOOKSTORE PUBLICATIONS CATALOGUE

Profits from all sales go toward promoting self-acceptance, public understanding, and inclusion of greater gender diversity in society at large. Our office and bookstore are located at 14 Felton Street, 3rd Floor, Waltham, MA 02453-4117. Call to confirm availability (781) 899-2212



*Transgender Care:  
Recommended Guidelines,  
Practical Information and  
Personal Accounts*  
by Gianna E. Israel & Donald E. Tarver II, M.D.  
#456 **\$22.95**

*By the Grace of God*  
by Lee Frances Heller & Friends  
edited by Julie Ann Johnson

#941 **\$11.95**



*Christine Jorgensen  
A Personal Autobiography*  
by Christine Jorgensen

#931 **\$14.95**

*The Tranny Guide 2001-2002*  
International TV Shopping Source  
by Vicky Lee

#201 **\$24.95**



*Gay/Lesbian/Bisexual/  
Transgender Public  
Policy Issues*  
edited by Wallace K. Swan, DPA

#451 **\$17.95**

OMNIGENDER:  
a trans-religious approach  
by Virginia Ramey Mollenkott

#955 **\$18.00**



*Face Forward*  
by Kevin Aucoin

#516 **\$32.95**

*Sex Changes*  
by Pat Califia

#198 **\$16.95**

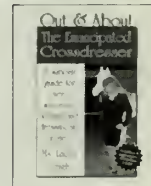


*The Empress is a Man*  
by Michael R. Gorman

#469 **\$20.99**

*Out and About: The  
Emancipated Crossdresser*  
Ms. Lacey Leigh

#959 **\$17.95**

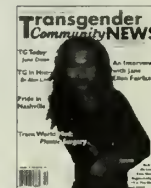


*Suits Me: The Double Life  
of Billy Tipton*  
by Diane Middlebrook

#470 **\$25.00**

*Transgender Community  
News Magazine*

#TCN **\$8.00**

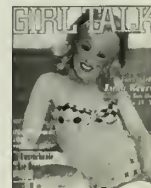


*Lady Like Magazine*

#LL **\$12.00**

*Girl Talk Magazine*

#GT **\$10.00**



International Foundation for Gender Education P.O. Box 540229, Waltham, MA 02454-0229  
(for MC/Visa orders) 781-899-2212, FAX: 781-899-5703 / E-mail: Books@ifge.org or  
visit our on-line bookstore at our website: <http://www.ifge.org>

NOTE: Please call or e-mail to confirm when ordering,  
availability subject to change without notice.



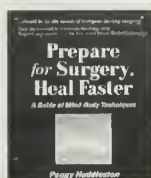
## Membership Pays!

Become a member of IFGE today and get a 10% discount on your bookstore purchase.  
(discount does not apply for magazines or shipping & handling charges).

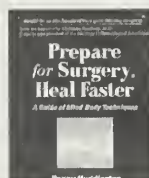
### Prepare for Surgery Heal Faster

Book by Peggy Huddleston

#bk150 **\$14.95**



**BUY AS  
A SET**



### Prepare for Surgery Heal Faster (Audio Tape)

by Peggy Huddleston

#au150 **\$9.95**

### As Nature Made Him: The Boy who was Raised as a Girl

by John Colapinto

#498 **\$26.00**



### Transsexuals: Life from both sides

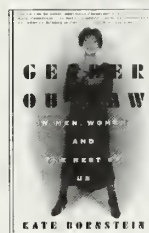
by Lynn Hubschman, ADSW

#945 **\$21.00**

### Creating a Feminine Carriage

by Elaine Sagant

#490 **\$12.95**



### Gender Outlaw

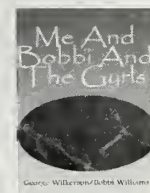
by Kate Bornstein

#189 **\$13.00**

### Me and Bobbi and The Gyrls

by George Wilkerson/  
Bobbi Williams

#951 **\$16.00**



### The Last Time I Wore A Dress

by Jane Meredith Adams

#472 **\$13.00**

### Gender Shock

by Phyllis Burke

#167 **\$14.95**



### The Danish Girl

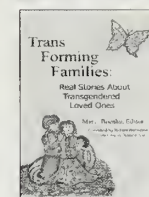
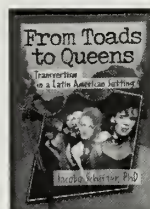
by David Ebershoff

#496 **\$24.95**

### From Toads to Queens

Transvestism in a Latin American  
Setting by Jacobo Schifter, PhD

#487 **\$17.95**



### Trans Forming Families

by Mary Boenke

#481 **\$13.95**

### Confessions of a Gender Defender

by Randi Ettner, Ph.D.

#184 **\$14.95**



### Gender Loving Care

by Randi Ettner

#474 **\$25.00**

### Social Services with Transgendered youth

Edited by Gerard P. Mallon

#921 **\$19.95**



### Crossing: A Memoir

by Deirdre McCloskey

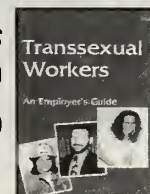
# 915 **\$15.00**

### Transsexual Workers

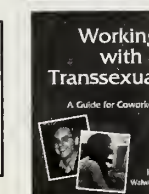
by Janis Walworth

#476 **\$16.00**

Cat-2



**BUY AS  
A SET**



### Working with a Transsexual

#526 **\$12.00**

## SALE ITEMS



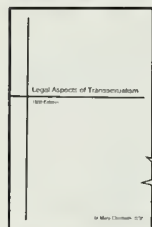
*To Be a Woman*  
by Jerry/Jerri McClain  
#118      ~~\$15.95~~

25% off **SALE \$12.00**



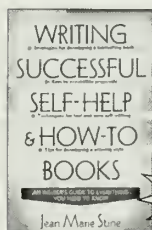
*Transformations*  
by Mariette Pathy Allen  
#032      ~~\$24.95~~

20% off **SALE \$19.95**



*Legal Aspects of Transsexualism*  
by Sr. Mary Elizabeth SSE  
#036      ~~\$10.00~~

20% off **SALE \$8.00**



*Writing Successful How-to Books*  
by Jean Marie Stine  
#190      ~~\$14.95~~

20% off **SALE \$11.95**



*Wives, Partners & Others*  
by Jan & Diane Dixon  
#016      ~~\$40.00~~

20% off **SALE \$8.00**



*Aspects of Gender*  
by Lesley Gordon  
#147      ~~\$14.95~~

20% off **SALE \$12.95**



*Feelings*  
by Stephanie Castle  
#124      ~~\$49.95~~

10% off **SALE \$17.95**



*Counseling in Genderland*  
by Niela Miller  
#166      ~~\$49.95~~  
**SALE \$14.95**

## TRANSSEXUAL

#113 <i>The Uninvited Dilemma: A Question of Gender</i> by Kim E. Stuart <b>\$16.95</b>	#161 <i>Medical, Legal &amp; Workplace Issues for the Transsexual</i> by Sheila Kirk, M.D. <b>\$20.95</b>
#181 <i>I Am My Own Woman: An Autobiography</i> by Charlotte Von Mahlsdorf <b>\$12.99</b>	#489 <i>Rhonda: The Woman in Me</i> by Rhonda D. Hoyman <b>\$25.00</b>
#493 <i>Je Me Souviens: One Person's Experience with Male-to-Female Sex Reassignment Surgery</i> by Jean Vermette <b>\$10.00</b>	#vi203 <i>Gender Identity Variations of Expression</i> by Dr. Jayne Thomas & Prof. Toby Green <b>\$39.95</b>
#154 <i>ID Management for the Transsexual</i> by Dallas Denny <b>\$15.00</b>	#170 <i>Feminizing Hormonal Treatment for the Transgendered</i> by Sheila Kirk, M.D. <b>\$19.95</b>
#175 <i>Transsexuals Candid Answers to Private Questions</i> by Gerald Ramsey, Ph. D <b>\$22.95</b>	#185 <i>True Selves: Understanding Transsexualism for Families, Friends, Co-Workers, and Helping Professionals</i> by Mildred L. Brown & Chloe Ann Rounsley <b>\$25.00</b>
#460 <i>Our Trans Children</i> Pamphlet from PFLAG <b>\$1.00</b>	#vi165 <i>An Evening with Dr. Stanley Biber (VIDEO)</i> MTF SURGICAL TECHNIQUE <b>\$30.00</b>
#vi212 <i>Fluid Boundaries (VIDEO)</i> by Wendell Collier w/Miqqi A. Gilbert <b>\$14.95</b>	#vi113 <i>I am Who I Am (Music VIDEO)</i> by Sam LaHanna <b>\$15.00</b>



# TRANSGENDER

#442 <i>Transgender Warriors: From Joan of Arc to RuPaul</i> by Leslie Feinberg \$20.00	#449 <i>Two Spirit People</i> by Lester Brown \$16.95
#420 <i>Trans Liberation: Beyond Pink or Blue</i> by Leslie Feinberg \$20.00	#139 <i>Gender Dysphoria Interdisciplinary Approaches in Clinical Management</i> , by Walter Bockting & Eli Coleman, PhD \$19.95

# CROSSDRESSING

#159 <i>CrossDressers &amp; Those Who Share Their Lives</i> Indispensible insights & advice for CDs & their mates. by Peggy Rudd, Ed. D \$14.95	#465 <i>Who's Really from Venus</i> by Peggy Rudd, Ed. D \$15.95
#515 <i>Making Faces</i> Unbeatable tips and techniques on basic makeup application. by Kevin Aucoin \$20.00	#042 <i>CrossDressing with Dignity</i> The Case for Transcending Gender Lines by Peggy Rudd, Ed. D \$14.95
#111 <i>Coping with CrossDressing</i> Puts crossdressing into perspective for spouses. by JoAnn Roberts \$14.00	#031 <i>My Husband Wears My Clothes</i> by Peggy Rudd, Ed. D \$14.95

# FEMALE TO MALE

#156 <i>SI/HE: An intimate search by the partner of a transgender.</i> by Minie Bruce Pratt \$11.95	#151 <i>Stone Butch Blues</i> by Leslie Feinberg \$13.95
#au240 <i>TS Man: An audio cassette</i> by James Green. \$9.95	#179 <i>Sacred Country . . . An FTM novel</i> by Rose Tremain \$10.00
#vi166 <i>An Evening with Dr. Stanley Biber (VIDEO)</i> FTM SURGICAL TECHNIQUE \$30.00	#188 <i>Body Alchemy: Transsexual Portraits</i> photos and text by Loren Cameron \$24.95

# OTHER FAVORITE SELECTIONS

#vi103 <i>Speaking as a Woman</i> VIDEO by Allison Laing \$30.00	#vi148 <i>Melanie Speaks</i> VIDEO \$24.95
#bk029 <i>Speaking as a Woman</i> book \$10.00	#cd148 <i>On Developing a Female Voice</i> CD \$19.95
	#au148 by Melanie Ann Phillips Cassette \$14.95
#vi105 <i>Ladylike Deportment</i> VIDEO by Paula Jordan Sinclair \$30.00	#vi101 <i>Husbands &amp; Wives, Best Friends &amp; Lovers</i> Dealing with crossdressing in relationships VIDEO produced by Donna Mobley \$30.00
#vi102 <i>Metamorphosis: Man into Woman</i> VIDEO documentary of Gary's change to Gaby \$39.95	#vi150 <i>Gender 101</i> VIDEO produced by IFGE \$29.95
#vi136 <i>Art &amp; Illusion Basic Makeup</i> VIDEO	#cd232 <i>Play to Win</i> Music by Pamela Davis \$12.99
#vi104 <i>Art &amp; Illusion Tricks &amp; Tips</i> VIDEO by JoAnn Roberts \$30.00 each	#au235 <i>What's Inside of Me</i> Music by Davetta Magness \$11.95
#026 <i>Art &amp; Illusion Vol. 1: Face &amp; Hair</i> by JoAnn Roberts \$15.00	#034 <i>Gender Blending: Confronting the Limits of Duality</i> by Holly Devor, Ph.D. \$14.95
#040 <i>Art &amp; Illusion Vol. 2: Fashion &amp; Style</i> by JoAnn Roberts \$15.00	By Virginia Prince:
#053 <i>Art &amp; Illusion Vol. 3 : Behaving as a Woman</i> by JoAnn Roberts \$15.00	#021 <i>The Cross Dresser and His Wife</i> \$12.00
	#022 <i>Understanding CrossDressing</i> \$12.00

**FELESHIA PORTER, MS, LPC**

Park Cities Counseling Center  
3520 Cedar Springs Road  
Dallas, TX 75219

Tele: (214) 526-3374 x4

FAX: (214) 526-3375

E-mail: [FeleshiaPorter@yahoo.com](mailto:FeleshiaPorter@yahoo.com)

Web: [www.gendertherapy.com](http://www.gendertherapy.com)

Specializing in gender, sexuality, relationships, and self-esteem. Working with people in transition since 1997, she provides a loving, safe environment that encourages people to embrace their "true selves." Individual and group sessions available. She is a member and follows the guidelines of HBGDA. #97

**VERMONT****REBECCA SHERLOCK, LICSW,  
NASW DIPLOMATE IN  
CLINICAL SOCIAL WORK**

Montpelier, Vermont

Tele: (802) 229-2946

E-mail: [care@adelphia.net](mailto:care@adelphia.net)

Individual, couple, family and group psychotherapy. Evaluations for hormones and surgery, and referrals to medical services for transsexuals. Insurances accepted. #95

**VIRGINIA****RUSTY LYNN, LCSW,  
PASTORAL COUNSELOR**

Tele: (703) 903-9696, ext. 269

Over ten years experience helping transgender persons, their spouses, family members, and friends. Referrals to medical professionals when appropriate. Offices in Washington DC near Metro Center and in N. Arlington, VA. #98

**MARTHA HARRIS****LCSW, CHT, TFT**

Banyan Counseling Center

5208 Dawes Avenue

Alexandria, VA 22311

Tele: (703) 933-8930

Affirming, sensitive, confidential counseling for the TG community, their significant others, and families. Certified Hypnotherapist & Thought Field Therapist. #96

**MICHAEL G. TANCYUS L.C.S.W.**

57 South Main Street, Suite 615

Harrisonburg, VA 22801

Tele: (540) 574-6063

E-mail: [rolltide@cfw.com](mailto:rolltide@cfw.com)

[www.busdir.com/tancyusmic/index.html](http://www.busdir.com/tancyusmic/index.html)

Individuals, couples and families. Providing affirming care for transgendered individuals and their loved ones from a family preservationist orientation. Over 20 years of experience with adults and adolescents. #98

**WASHINGTON, D.C.****RUSTY LYNN, LCSW,  
PASTORAL COUNSELOR**

Tele: (703) 903-9696, ext. 269

Over ten years experience helping transgender persons, their spouses, family members, and friends. Referrals to medical professionals when appropriate. Offices in Washington DC near Metro Center, and in N. Arlington, VA #96

**WASHINGTON****ANNE LAWRENCE, M.D.**

1812 E. Madison Street, Suite 102

Seattle, WA 98122

Tele: (206) 323-7462

E-mail: [anne@annelawrence.com](mailto:anne@annelawrence.com)

Web: [www.annelawrence.com](http://www.annelawrence.com)

Transgender medical care, including hormone therapy for MTFs and FTMs, provided by a TS physician. Counseling about sexuality and gender identity concerns. Telephone consultation services available. #96

**JUDE PATTON****CMHC, CMFT, PA-C**

1812 East Madison, Suite 102

Seattle, WA 98122

Tele/FAX: (425) 787-5094

E-mail: [JUDEPATTON@aol.com](mailto:JUDEPATTON@aol.com)

Compassionate, supportive counseling for all trans-persons and their SOFFAs, by transman who is a physician assistant, therapist and AASECT-certified sex educator and sex therapist. Reasonable fees. #98

**THE INGERSOLL  
GENDER CENTER**

1812 East Madison

Seattle WA 98102

Tele: (206) 329-6651

Counseling & referrals. #96

**WISCONSIN****MILWAUKEE TRANSGENDER  
PROGRAM**

c/o Gretchen Finke, MSSW or

Roger Northway, MS

Pathways Counseling Center

2645 N. Mayfair Road, Suite 230

Milwaukee, WI 53226

Tele: (414) 774-4111

Full Service Gender Program. #96



Photograph of Rikki Swin and Kristine James at IFGE Convention 2001 in Arlington Heights, Illinois by Mariette Pathy Allen

**QUICK!**

Turn to Page 11  
for Info about  
upcoming events,  
including our own  
IFGE Convention  
2002 to be held  
in Nashville!  
Click online at  
[www.ifge.org](http://www.ifge.org)  
for extra details!



## Mailing Information & Order Form



**IFGE**  
***Synchronicity***  
***Bookstore***

\_\_\_\_\_



While I'm at it  
please sign me up  
(sign up now and  
get your discount  
on this order)

Shipping and Handling  
\$5.00 for the 1st item  
plus \$1.00 ea. addl. item.  
US Mail Media Rate

Quantity	Item#	Title	Price ea.
----------	-------	-------	-----------

[illegible]**Subtotal:**

<b>10% Membership Discount :</b>	
<b>+ Mass. Residents 5% Sales Tax :</b>	
<b>■ → Membership &amp; Subscription :</b>	<b>\$65</b>
<small>(\$18 SAVINGS)</small>	
<b>or ■ → Tapestry Subscription :</b>	<b>\$38</b>
<small>(\$10 off cover price)</small>	
<b>or ■ → Basic Membership :</b>	<b>\$35</b>
<b>Donation to IFGE (tax deductible !):</b>	
<b>&lt;&lt; (see rates) Shipping &amp; Handling :</b>	
<b>Total Enclosed (U.S. Funds) :</b>	

Please make checks / money orders payable to IFGE, PO Box 540229, Waltham, MA 02454-0229

**Name:** \_\_\_\_\_

**Address:** \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip+4: \_\_\_\_\_

**E-mail:** \_\_\_\_\_ **Phone:** \_\_\_\_\_

**Credit Card #:** \_\_\_\_\_

**Exp. Date:** \_\_\_\_\_ **Signature:** \_\_\_\_\_

TT96

NOTE: International Orders subject to additional shipping determined by country, zone and postage class selected (Surface or Air).  
Prices subject to change without notice. For more info or status check please e-mail [books@ilgae.org](mailto:books@ilgae.org) or call (781) 899-2212

Please tape closed, or put in an envelope if sending a check/M.O.

fold here

postage  
stamp  
here

IFGE Synchronicity Bookstore  
PO Box 540229  
Waltham, MA 02454-0229



# Sizzling New Fashions from: Affordable Fantasies & Illusions

This Season is an exciting time for us here at AFI. We are presenting our fourth season of new clothing especially made for the crossdresser community. We have added many new exciting styles and colors and hope that you will enjoy the correctly fitting garments made with wider shoulders, lowered waistlines, longer sleeves and more narrow hips. We strive for the best overall fit for our customers and feedback has been very positive with all of our pieces. If you want to see a free brochure of our best selling items, Please call 1-800-222-1427 to receive a free color brochure or if you want the full catalog, then send \$3.00 to the address listed below and we will be sure to get a catalog right out to you. To order any clothing listed below - put your chest and waist size on the order form here and we will send you the correctly sized item.



Try out a classic look !!  
**Style DR01**  
Your most important piece.  
High neck, long sleeves. Made to fit correctly and hug you in all the right places. Made in cool stretch poly material. Can be worn sporty or dressy.  
Fits Chest sizes: 34 - 48  
Waist Sizes: 26 - 44  
Colors: Black, Majestic Purple  
Sale Price: \$ 61.95



**TOP**  
**Style BLS04**  
Elegant high neck long sleeve satin blouse. Stunning piece. Keyhole opening in back. Premium Satin  
Fits Chest sizes: 34 - 46 only  
Colors: Black, Burgundy, Purple, White, or Gold  
Sale Price: \$ 42.50  
**SKIRT**  
**Style SK01**  
Newly re-designed shirt mini skirt. 17 inch length made in new better premium poly material. Color Black  
26 - 42 only  
Sale price: \$ 28.50

**New Eye Catching Dress!!**  
**Style DR05**  
Elegant, comfortable design. Princess seamed front for figure enhancing. We added sexy slits on both sides of the dress because it is the latest fashion look! This dress can be worn sporty or dressy.  
Fits Chest Sizes 34 - 48  
Colors: Burgundy or Purple  
Sale Price: \$ 68.00



**Style: Gaff**  
our ever popular gaff is shown here. Used to hide the male genitalia, our gaff is specially made to work correctly and give you a realistically smooth crotch area. Blk, White and Now NUDE  
Sizes: 26 - 44  
Low Price \$29.00

## 100% Silicone Breastforms!



The ultimate in realistic breastwear. Our silicone forms are made of the highest quality silicone for the best feel and the nipple is specially made to be realistic and more projected plus the finish is a matte finish so they look more realistic when attached. Sizes: B, D, D, DD. make sure you specify your chest size when ordering. Price for pair \$279.95. Price with adhesive and remover \$294.95



**Style: #Babydoll**  
Great new Patent pump with a 4 inch thick heel. Great sturdy, sexy heel.  
Colors: Black, White  
Sizes: 7 - 14M  
Low Price \$43.15

Order Here or at our Website:  
**WWW.CROSSDRESS.NET.** We will need your chest measurement without padding  
Style #    Color    Size    Price

If paying by Mail use Postal Money Order for Fastest Delivery.  
Make Checks/ Money Orders payable to  
**BEST VALUE PRODUCTS.**


Shipping costs:  
\$35 - \$100 add \$7.00.  
\$100 - \$290 add \$10.00.  
Over \$291 add \$14.00

Shipping  
Total

LLfl01

Visa/MC/Disc # \_\_\_\_\_  
Exp Date \_\_\_\_\_

Name \_\_\_\_\_  
Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

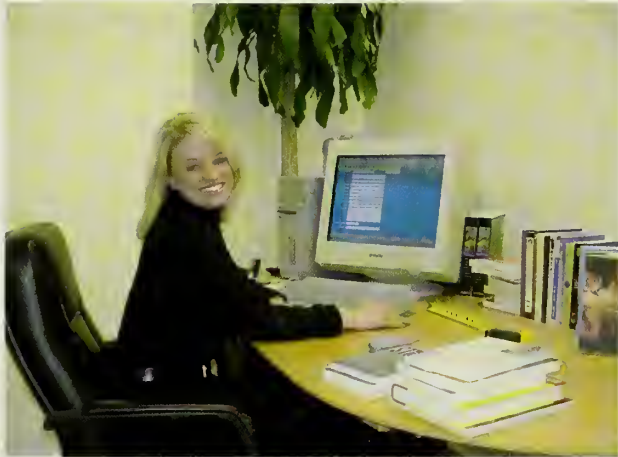
Best Value Products • PO Box 156 • Wyncote • PA • 19095  
215-881-9470 Fax:215-881-2214 E-mail: bvp@p3.net



# RSI Rikki Swin Institute

Gender Education, Research, Library and Archives

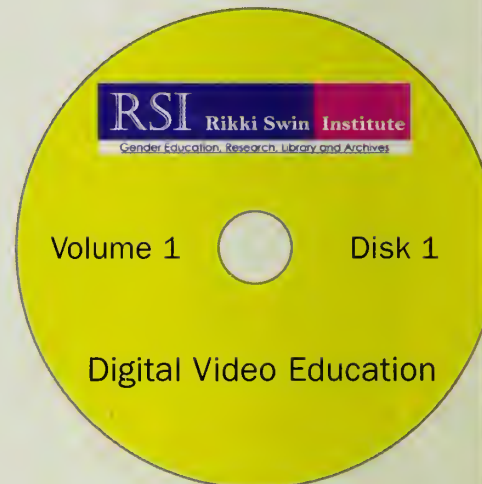
*The remodeling is done and our doors are now open...  
and now that they are...*



Melinda Swin pictured - photo by Laurie

Our staff is now working hard to catalogue all the materials that were generously donated to the library from such people and organizations as IFGE, OIGS, Dr. Virginia Prince, Betty Ann Lind and others.

Our staff has also started the production of the first RSI DVE disc for distribution to professionals worldwide. We will soon begin airing it on local cable stations here in the Chicago area, and offer a streaming video version on our website. Please go to our website for more details... [www.RSInstitute.org](http://www.RSInstitute.org)



## Our Mission

Stimulate changes in culture to improve transperson\* understanding and acceptance

\* "Transperson" A term that includes crossdressers, transgenderists, transsexuals and others having a gender related issue.

## RSI Activities

**Library and Archives;** A public facility housing an extensive collection of materials pertaining to gender issues.

**Conference co-sponsorship;** The Institute brings the foremost gender care professionals from around the world to speak at local area gender conferences.

**Digital Video Education;** The Institute produces a quarterly DVD educational series, each dealing with a specific gender topic.

**Research;** The Institute conducts anecdotal research for enlightenment.

Visit our website at  
[www.RSInstitute.org](http://www.RSInstitute.org)

email [RSInstitute@aol.com](mailto:RSInstitute@aol.com)

Then come visit us at...  
**22 W. Ontario St., Suite 400  
Chicago, Illinois 60610**

**Tel (312) 440-9292  
Fax (312) 255-0575**  
(It's best to call first)